

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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REPORT OF FELLOWSHIP COUNCIL MEETING IN WASHINGTON

BY LESLIE D. SHAFFER

Nourishing the life of the Spirit was the theme that captured the interest of Friends gathered at Washington, D. C. for the Annual Meeting of the American Friends Fellowship Council, January 20, 22. Representatives were present from eighteen Yearly Meetings including Indiana, Western, Iowa, Kansas, Nebraska, North Carolina, New York, New England, Philadelphia, Baltimore, Canada and Jamaica.

Clarence E. Pickett called attention to the fact that in the last twenty years the Society of Friends has been carried out of the narrow and confined restrictions of simple rural community life into new channels with new responsibilities and opportunities. Consequently we are called upon to give a good account of our way of life, and to demonstrate that creative world forces can be maintained without resort to violence. One persecuted individual was quoted as having said, "We have discovered how to live a religious life in the midst of those who hate us." It is such a spirit we must possess.

Caroline C. Graveson, a member of London Yearly Meeting now lecturing at Pendle Hill, was present and spoke also on the nurture of the spiritual life. She stated that the spiritual vitamins of love, valuation and security are essential to the nurture of an effective religious life. That which gives us a sense of security is the awareness that we have a personal value which arouses a sympathetic love and understanding. The opposites of these spiritual vitamins are hatred, fear and insecurity and these forces are the causes of war. One of our great needs, Caroline Graveson said, is to capture the imagination of youth by a leadership for creative and constructive purposes.

Spiritual integration through group worship was the subject Howard H. Brinton presented. The forces at work both from within and without causing disintegration need to be more strongly combatted by integrating forces. Some of the primary integrating forces are the family, the play group, the village community and the religious group. This religious group might also be a tribal group as it was with the religion of Israel. The early Christians had found individual and group integration through a universal god. Tribal groups seem to find power from below, through blood and soil. The early Christians found a spirit

coming in from above and the Christian group looked upward to life and forward to the future. This spirit of the early Christians is passed on by the Quakers who are concerned that the spiritual integration of man include his social and economic needs as well. Excessive interest in the tool, machine and outward activity must be balanced by the quiet life guided by the light within. The best social cement we have, comes from above, from the Spirit of Christ.

Several members of the Wider Quaker Fellowship were present. Sarah N. Cleg-horn, Ella M. Powell, Ernestine Fitzmaurice and Louise Heflin spoke.

Rufus M. Jones remarked that the possibilities of the Wider Quaker Fellowship are far beyond our dreams as the movement grows to include both the mystically minded as well as those who seek to share with us our humanitarian burdens. There are now 380 members of the Wider Quaker Fellowship. Their names and addresses are published in the report of the Fellowship Council which can be secured from 20 South Twelfth Street, Philadelphia.

J. Barnard Walton presided over the session considering the New and United Meetings. It was announced that Cleveland Friends plan to hold a regional conference early in May for the New and United Meetings in Ohio, Michigan and Western Pennsylvania. The Connecticut Valley Association will hold its spring meeting at Hartford, Connecticut, on April 16. Report was made of the growth of Friends groups in Louisville, Kentucky; East Marion, Massachusetts; Berea, Kentucky; Geneva, New York and Minneapolis, Minnesota.

Three historical movements of religion are epitomized in the Journal of George Fox for the 17th Century, the Life of John Wesley for the 18th Century and the Apologia of Cardinal Newman for the 19th Century. If these three movements repeat in order then it is the turn for the mystical Quaker movement to come to the fore in the 20th Century. We have a great opportunity in this country with our lack of rigid dogma, with emphasis upon social pioneering to give solidarity, poise and anchorage to this spiritual movement.

Janet Payne Whitney spoke of the strength and encouragement that can come from reading a good book at the end of a day filled with many varied interests and experiences. Through this aid of the printed word of great masters, we come to have a sense of fellowship with those of other generations and ages

and realize many common problems. We see in retrospect the pattern of their faith and come to a point of view from which we can survey life clearly and broadly.

She showed the importance of Quaker literature, as well as other literature, in building up the spiritual foundations of not only individuals, but our own Quaker meetings for worship. As we live day by day in the literature of the past, we carry something of that larger view to our meetings and thus raise the level of our spiritual life together.

The Publication Committee of the Council is aiding in the spreading of the Quaker message through news letters and Friends literature and pamphlets to members of the Wider Quaker Fellowship and the distribution of articles to all Friends papers. Pendle Hill gives once a month a selection of books, both Quaker and otherwise, designed to feed the soul and help us in a new view of life.

Anna J. Branson presided at the session considering Intervisitation when Charles Palmer told of the visitation made by Philadelphia Friends in Wilmington Yearly Meeting last Summer. It was felt to have been a time of deep fellowship and friendship for everyone. He emphasized that Friends undertaking visitation should have arrangements made before going and should have some other interests besides their religious concern that would insure common points of contact. He pointed out the value of longer visits in getting to know the people in a community and appreciating and sharing their lives and problems.

G. Raymond Booth of Toronto, Canada, brought to us the value of that fellowship, which grows out of working toward a common goal and illustrated how a great task that seems impossible becomes possible because God is participating in the fellowship.

We are all New Quakers, Rufus M. Jones said in speaking about the New Quakerism. We look and act differently from the Quakers of one hundred years ago. Every spiritual movement in history has been both a success and a failure, Rufus said, and Quakerism is no exception. Founded as a church of the Spirit whose people knew God experimentally, it crystallized one hundred years later into a tiny sect, a peculiar people, withdrawn from the world. But in 1939 this is all changed and again Quakerism has come to the attention of the world.

The central spiritual reality of the 17th Century must be one of the characteristics of the New Quakerism. Its meetings must be held in the power of God with mutual and reciprocal conversation with Him. The New Quakerism will be that in which there will be a unity which permits individual differences. But we shall be one flock with one shepherd with the Spirit of Jesus Christ in us as the driving force.

THE AMERICAN FRIEND

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Editor

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How it Seems to Us

WITH all our service clubs and various civic and business organizations expressing high standards of community service, we are accustomed to the declaration of business idealism. One of the very best statements we have seen, however, came to us recently in a personal letter from a Friend who conducts a tourist home. Here it is: "I myself must work eighteen hours a day throughout the summer and Indian summer to care for the comfort and needs of my guests, not only for the stark necessities, but those little extras which differentiate between a business and a human enterprise." Just one sentence, struck off impromptu in a hastily written note, but what does it leave to be said? Nothing, to our way of thinking, so we shall say just that!

Regarding that dollar which you have in your pocket, or may have—what is its content? That is a very important question. It was strikingly raised in a recent radio address somewhat after this manner. The value and soundness of our currency are basic to the public welfare; hence the content of the dollar is a vital matter, though subject to great difference of opinion. Some stress the gold content, others the silver, and yet others the commodity content of the dollar. But what about its Christianity content? How much content has that dollar of yours for advancing the Christian enterprise? What part of it goes for the work of the Church and for our United Benevolences? The Stewardship Committee of the Five Years Meeting is compiling some revealing figures which will show that the Christian content of dollars held by Friends is far less than that of American Protestant dollars in general. Rather a disconcerting revelation this, in view of all the favorable publicity Friends have been receiving for their good works. But cheer up! There's time in which to make some amends between now and March 31, the close of our fiscal year. Let's put more dollar content into our United Benevolences between now and that time.

As the weeks have passed since the event, time has not lessened our sense of revulsion at the electrocution of the Ohio murderess, nor affected our deep conviction against capital punishment. The fact that a post-mortem assurance of guilt in a written confession removed the circumstantial evidence doubt, does not change the fundamental principle involved: the question of the moral right of the State to commit judicial

murder. Neither does the fact that the executed person was a woman, the mother of a young son, affect the issue, though it accentuated the tragedy and horror of the situation. While this execution brings to the fore afresh the various considerations that may be cogently urged against capital punishment, we refer here to but one: the debasing and brutalizing influence upon the public. For days the gruesome details of the case were paraded in the press in a way to shock humane sensibilities. To the extent to which sensibilities were not shocked by a sense of outrage of human decency, it was a sad commentary upon public morality. If the death penalty had not been involved, publicity would have been at a minimum. May this atrocity tend to stimulate the effort to abolish capital punishment.

At the conclusion of his leadership in the University Preaching Mission, E. Stanley Jones spoke enthusiastically of the fine quality and attitude of American college students as he had found them, but said they are absolutely lacking in a cause. "We of the older generation ought to be able to say," he declared, "'we have the cause and we are going to give it to you in the name of God.'" This cause, he implied, is comprehended in the Christian Church. This reminds us of a news item we saw recently to the effect that the Methodist Church, in addition to its four hundred regular delegates, is appointing seventy-four delegates-at-large to attend the meeting conference of the three branches of Methodism at Kansas City in April. Of these seventy-four, it was announced that two delegates will represent the young people. "It will be the first time," read the announcement, "that the young people have been given a voice in the affairs of the Church." And what a voice—two out of four hundred and seventy-four! If young people are to be enlisted in the Christian cause it must be as full and active participants. They must be made to feel that they have a real stake in the Church they are asked to serve and support.

Again we welcome, in this issue, a new voice in the Friendly communion who speaks to us of the joy which the "Shining Light" has brought to him. There is an eagerness in the expression of newly "convinced" Friends which stimulates and challenges. They speak to us from a fresh point of view and from a certain perspective that may well arrest us who take too

much—or not enough—for granted. It is told of Lincoln Steffens that he was one day walking down Broadway in New York City with the Devil. They saw an ideal floating in the air. A passer-by seized the idea and put it in his pocket. Mr. Steffens said to the Devil, "That is going to be bad for your business, isn't it?" "Oh no," said the Devil, "I'll teach him to organize it." Many of us get too much organized and bound, one way and another, to retain the freshness and vigor of our spiritual ideals. The suggestion is not altogether presumptuous, therefore, that the "convinced" Friends have a responsibility for convincing birth-right Friends.

Preliminary to an open forum discussion in which we participated the other day, the leader spoke admirably of the attitude of mind in which such a discussion hour should be entered. The real value of the forum would depend upon whether those engaging in it had the primary purpose of successfully maintain-

ing certain viewpoints and imposing them upon others, or whether they desired above all to find fresh truth upon the subject. We should approach every such discussion, said he, in the hope that as a result of it we would be forced to change our opinion because of new light received. This is a pretty severe test but it gets at the very heart of the democratic process. Most of us have over much of the debate complex. We seek to overwhelm others by the power of effective argument. Too much of our discussion is of that order. It suggests the sanguine offer which came to us in the mail the other day: "How to get people to do what you want them to do—revealed in one easy lesson." We are all prone to impose our views and wills upon others. This is not democratic and it is not friendly. The really helpful discussion is of the nature of a conference rather than of a debate. If it is the truth that makes us free, may we seek it freely whatever it may do to the opinions we now hold.

The Shining of the Light

*Some Observations by a Very New Quaker
Upon Our Position in Today's World*

"YOU, of all people, turning Quaker!" said my friend, indulgently.

"But I didn't *turn* Quaker," said I. "I merely found out I *am* a Quaker. How long I was one before finding it out, I don't know."

"That's a queer way to put it," said he curiously. "What was it you found out?"

It was the need to answer that question from one not himself a Quaker, that started me on the train of thought I am making bold to try to set down here, in the hope it may be helpful to other Friends who find themselves called upon to answer similar questions.

Like (I suppose) thousands of other Friends, I turned first, in my search for an answer to my friend's question, to the words of George Fox, who was the first to make the discovery that he lived in the virtue of that spirit which taketh away the occasion for all wars. And what had guided George Fox to that discovery? He himself tells us: "I heard a voice say unto me; there is one Christ Jesus, who can speak to thy condition."

But certainly neither the name nor the words of Christ Jesus are the exclusive possession of the followers of George Fox. They are, on the contrary, the common property of all who profess the Christian faith. Who does not know that Jesus said:

"Blessed are the merciful; for they shall obtain mercy."

"Blessed are the peacemakers; for they shall be called the children of God."

"Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

There is scarcely need to pile up evidence. Who, brought up in any Christian group, has not heard and read, over and over again:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully

use you, and persecute you; that ye may be the children of your Father which is in Heaven."

What is it, then, that makes the difference between being a Quaker, and being any other kind of Christian?

It is not for one who only so recently discovered the appeal to his own spirit of the Quaker way, and has yet to be called upon to face any serious test of the sincerity of his walk therein, to say how much better than other Christians, if at all, Quakers succeed in living up to what, from the evidence, still seems to most human beings the impossibly lofty standard of behavior set forth in these and scores of other passages from the Gospels. And certainly not only individual Quakers, but many men and women in other Christian groups today, in their personal lives, exemplify these ideals in noble and saintly fashion.

But a newcomer among the Friends may, precisely because he is only a newcomer, say what those who have long walked heroically in the Quaker path of service will not say for themselves—that there does seem to be evidence of a more consistent effort, by the Society of Friends as a Society, than by any other Christian group as a group, to realize some, at least, of these ideals (and not by any means the simplest or easiest of them) as actual rules of everyday conduct; and that this effort has, at least on occasion, had sufficient success to excite the wonder and to win the puzzled respect of many whose own scorn of Christian faith and practice is continually paraded before the world.

How does this happen? What is it that has enabled this one small group—one of the least in numbers among those who bear the name of Christians—to maintain, during the entire three hundred years of their history, so high a degree of consistency between their profession and their practice; so unfaltering a testimony against all war and hatred between man and man? What is it in the Quaker way that makes it possible for so many seemingly quite ordinary people to find within themselves the spiritual energy to do so many quite extraordinary things?

Is not the key to this puzzle to be found in the one clear

distinction between the way of life and belief of the Society of Friends, and that of each and every other Christian group—all of whom, differing widely among themselves, yet differ unanimously from the Friends in this single point?

What is this one great distinction between the Quaker and any other Christian? It lies, for me at least, in the fact that to the Quaker, and to the Quaker alone, no other authority—not even the authority of the Christian Scriptures themselves—takes precedence, for him, over the authority of his own God-given Inner Light.

The longer either Quaker or non-Quaker studies this distinction, the more tremendously important and far-reaching it becomes. There is no call to rehearse here all its implications, or the positions Quakers have been impelled by this unique belief to take on many matters.

The immediate point here is that this fundamental idea of the Light within has not only, and inevitably, led to the Quaker testimony against war . . . since, as George Fox so clearly saw, belief in a Light illuminating not only your own soul, but also those of those of others who see many things quite differently from you, "taketh away the occasion for all wars" . . . but is also the very thing that made possible the energy and consistency with which Quakers have been enabled to maintain that testimony.

It is a seeming paradox, that if you find the guiding authority for your conduct, not in the Scriptures but in the Voice that speaks in each heart, you may also find you can come nearer to demonstrating in your own life the validity of the teachings of those very Scriptures, than can those who profess to look solely to these same Scriptures for their guiding authority.

Why? Simply because when you look each to your own spirit, and leave each other completely free, each to find by the light of that Spirit his own interpretation of the Gospel teaching—at one stroke you eliminate the terrific wastage of spiritual energy involved in disputes over Scriptural interpretation (or any other minutiae of individual terminology) which otherwise will handicap you, as they have so long handicapped so many Christians, in the effort to make successful application of that very teaching in the individual life.

The spiritual resources of the universe are illimitable; but the proportion of those resources that can flow, in any one lifetime, through the channel of expression provided by any one human spirit, is definitely limited. The larger the share of energy and attention taken up in difficulties of doctrine, ritual, procedure and interpretation, the less there will be left over to inform a Christian life—a fact of which even Friends themselves occasionally need to remind themselves, as was instanced by two different remarks made recently to me.

One was the observation of another like myself—a con-

vinced Quaker of comparatively recent standing—that he sometimes thinks "the first job of the convinced Quakers is to convert the birthright Quakers to Quakerism." The other was the remark of a birthright member "that we birthright Quakers sometimes have a difficult time living up to the expectations of the convinced Quakers."

We Friends, newcomers and veteran alike, after all, are human; with human limitations and the human tendency to conform in many unconscious ways to the patterns of the society in which we find ourselves—or at least tacitly to accept them. Nor are we any more able than any other human beings always to see clearly, or act with entire consistency upon, the full logical implications of our own professed beliefs. Undeniably, were this not the case, the Society of Friends today would find itself in a far more radical position with regard to many other all-too-common-place stupidities and wrongs, than it actually occupies toward many except international war.

Yet we can, I think, be grateful to the Quaker belief in the Inner Light both for enabling us to take a firmer stand against at least this one great evil than any other organized religious body, and for enabling us to maintain this testimony with greater effectiveness.

It seems to me that two thousand years of Christian history have uniformly demonstrated—and by this time, one would think, with sufficient conclusiveness—that Scriptural authority alone is not sufficient to impel mankind in the great mass to walk consistently in the Christian way.

Men taught to look solely to a printed book for the authority by which to govern their lives, never have found and cannot now summon either the faith, the zeal or the energy by which really to accept and follow earnestly even the most glorious of all teaching; nor, however buttressed by the pronouncements of Ecumenical Councils or the terrors of ecclesiastical panoply, have even the words of Jesus—so long as they remain merely words in a book—power really to change their lives. They remain, so long as we are summoned to obey them only by external authority, admired, respected—and, in daily life, ignored.

And is it not only because they have heard Christ Jesus speaking to their condition, not merely in the printed book, but in the innermost depths of their own souls; but also because, having so heard him speak, they need no longer trouble themselves with time and energy-consuming questions of the precise significance of this traditional phrase or that—that the Quakers find themselves able to address themselves more directly to the world's needs, than those who, much as we love them, still seem to us too much concerned with doctrine to have sufficient energy to spare for the true meaning and fullness of the Christian life?

HARRY MERRILL HITCHCOCK.

New York City.

What Makes Men Good?

By D. Elton Trueblood

ONE of the most striking facts of the world is the fact of moral difference. Men differ from one another in a thousand ways, but all other differences fade into relative insignificance in comparison with differences in goodness. Though goodness is difficult to define, it is wonderfully easy to recognize. Often the difference is observable on first contact with another person, so radically do selfishness and greed, as well as their opposites, influence the whole

man, even affecting his external appearance in many ways. This does not mean that the understanding of ethical problems is easy or simple, but it does mean that we know goodness when we see it and to see it is a thrilling experience.

The paramount importance of goodness in human life becomes evident when we ask ourselves what kind of people we are willing to have as companions for long

periods. For steady companionship it is sheer goodness that we prize most, providing we mean by goodness genuine excellence of character and not some trivial standard of conduct. The one whose companionship we prize is not the person who puts on a show of virtue for the sake of private gain, the self-centered man, or the man who would seek to use us for his own ends. Mere cleverness would finally become tiresome, dominating personalities are ridiculous after a time, humor we want in small doses, but goodness is permanently satisfying. Sometimes, indeed, we hear of people who are accused of being too good, but that merely indicates that these persons are superficially pious or are marked by an affectation of gentleness or generosity. When we think of the best people we know, we realize that they have something which cannot be overdone. The heart of goodness is trustworthiness, and there cannot be too much trustworthiness in the world.

In view of the fact that goodness is of paramount importance in the life of human beings, it is obvious that we should do all we can to learn how it is achieved or produced. There could be no more worthy task than that of discovering the conditions under which moral excellence arises, since the deliberate cultivation of these conditions might facilitate the development of the goodness we so greatly prize. We are tempted to conclude that goodness is born and that effort is therefore futile, but it is a fact that character can be changed. It is not surprising, therefore, that some of the best thought of great and good men has been devoted to this problem since the rise of civilization.

Before attempting a positive answer it is worth while to note some of the conditions which are not sufficient, either separately or together, to produce moral excellence. Perhaps the most obvious one of these is wealth. Money does not make men good and neither does poverty, inasmuch as we find all degrees of goodness combined with all degrees of economic standing. Rare beauty of character sometimes flourishes in city slums, but it is also found in homes of millionaires.

Socrates was a poor man of Athens, and Marcus Aurelius was the Emperor of Rome with vast resources at his command, but both lived beautiful lives. In some sections of New York City the slum and the avenue are separated by only a few feet, but they are no closer geographically than they are morally. This is not to say that economic conditions have no bearing on the problem, but it does mean that they are not sufficient conditions. Certainly some conditions make goodness unusually difficult and these are chiefly the extreme conditions. The economic condition which presents the fewest hindrances to the development of goodness is one removed as far as possible from great wealth on the one hand and from dire poverty on the other.

Another condition which cannot account for goodness is education. As in the case of wealth, it can be truly said that all degrees of goodness are actually combined with all degrees of training. Some moral giants have been rude, unlettered persons. The conspicuous example is that of the first Apostles, Galilean fishermen. Almost everyone is acquainted with some genuine saint, usually of restricted circumstances, who may have read only a few books in his life. The best person I have ever known never went to college. On the other hand there sometimes develops in educated circles a spirit of jealousy and struggle for personal power that makes us profoundly discouraged. Goodness is clearly much deeper than mere learning.

This holds in moral education as well as in strictly secular education. It is possible to study the moral standards of different peoples and argue endlessly about competing ethical theories without being made one whit better.

Ethical scholarship and personal goodness are two different things.

In the same way we can say that a man's profession is not a sufficient condition of moral excellence. There seem to be good men in every kind of work and disgusting men in every kind of work. It is possible that some tasks make goodness easier, especially those which involve contact with the soil or which provide some physical work without the labor which exhausts. For example, gardeners often seem to have a high degree of what we most prize in men. At the same time there are tasks which are not consistent with moral dignity at all, particularly those by means of which some men are parasites. How nearly independent goodness is of profession is especially clear when we realize that participation in the ministry is no guarantee of goodness. In spite of pious words and an unctuous manner, there are clergymen who, by a realistic test, are evil men. Churches are often scenes of bickering and bitterness. We can say, then, that occupation bears on the question, but is a minor consideration.

Another possible condition is that of beautiful physical surroundings. Some men live their entire lives in the presence of physical ugliness and filth, whereas others are in the presence of mountain lakes or carefully tended parks and lawns. It is very hard to see how goodness can ever come to flower in the sordidness of the average mining village, where flimsy houses are crowded together on a narrow street and where the only view is obstructed by a pile of slag. But the miracle does happen. At the same time persons surrounded by great beauty may be far from good men.

When I began my teaching career I lived in North Carolina in a section which commanded a fine view of some mountains which were the first outposts of the Appalachian Range. It became my habit to look at these mountains daily and I often thought how fine it would be to live among them. The people on those slopes, I said to myself, could hardly fail to be grand people, considering their surroundings. Later, I visited the people who lived there and found that, for the most part, they were quite unaffected by the beauty about them. Indeed, most of them seemed unaware of the beauty, and there were evidences on every hand of moral decay. I went home knowing that physical beauty of surroundings, while it may help, is certainly not enough.

What, then, is enough? There is no perfect recipe in the sense that we can be completely sure of our results, but there is a great deal of accumulated wisdom on the subject, and, according to this wisdom, the prime conditions are two: contagion and discipline.

The contagion of goodness is well demonstrated in the experience of the Apostles who, in spite of conspicuous limitations in other ways, became good men chiefly as a result of their acquaintance with Christ. We often use the word contagion only for what is evil, but the truth is that goodness is like a disease which must be caught from another who has it. Fortunately, however, the contact need not be direct in order to be efficacious. Thus goodness can be contagious at long range, and the life of Christ may have an effect on men today much like the effect it had on Peter and John. Goodness has about it an inherent attractiveness that is far more effective than all the arguments in the world. One example may be worth a thousand commands. This is another way of saying that goodness is really unique and that goodness is the only thing which will produce goodness.

If this is true we should act accordingly and try to provide for ourselves the constant opportunity of contagion. You cannot make yourself catch a germ, but you can at least place yourself where the germs are. Professor

Whitehead has put this point in a memorable sentence by saying, "Moral education is impossible apart from the habitual vision of greatness." So act that you bring yourself in steady contact with the highest excellence you know, for the soul grows by what it touches.

The discipline of goodness is only a special application of the principles of contagion and suggests the steady control which is necessary. When men do not respond to goodness it is because they are not sufficiently sensitive themselves to be helped by it. We need discipline to break down the barriers which hinder contagion. Back of anything that is really well done there is usually a long period of self-mastery which has so refined the powers that they seem to act spontaneously. It is well known that good "extempore" speakers are men who have made the most painstaking preparation. Perhaps they have not prepared the individual speech, but they have prepared the long background of the speech. Is it reasonable to suppose that excellence in character needs no discipline, when excellence in speaking needs so much?

The discipline for each task must be one appropriate to it. The appropriate discipline for the opening of our lives to the contagion of goodness is that which comes from times

of personal quietness when we refuse to let our minds run hither and yon in a lazy fashion and hold them steadily to high things. The habitual practice of public as well as private prayer, not when we feel like it but with complete regularity, is comparable to the discipline of the musician who forces himself to practice in season and out.

Logan Pearsall Smith has recently put us in his debt by telling how Whistler learned to paint. The final painting in each case took an incredibly brief time, but, before the final painting, literally hundreds of others, of the same subject were made and discarded. He painted with speed, but it was long discipline that made the speed possible. We see the successful last effort and tend to forget what preceded it. It doesn't take much effort or time to do anything if you know how, but it usually takes a long time to learn. It doesn't take long to throw a javelin, but days of training are what make the throw good.

By the same token, goodness is difficult, and there is no royal road to character. But there is a road, and a road which men are at liberty to choose. That road is one in which we place our lives in contact with contagious goodness and so discipline our spirits that we are able to profit by the experience.

When Seeking Becomes Finding

By Bessie Franc Brown

PROFOUND truth is great in its simplicity. Error is much more complicated. The facts of sin—what it is, its cause and cure—are clearly explained in the Bible. The tragedy of estrangement from God, occasioned by sin, is the theme of the opening chapter of Paul's letter to the Romans. To quote from him: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them, for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and God-head; that they may be without excuse. Because that, knowing God, they glorified Him not as God, neither gave thanks, but became vain in their reasonings and their senseless heart was darkened. Professing themselves to be wise, they became fools."

Since his eternal power and God-head are perceived through the things which he has made, science ought unerringly to lead men Godward. The heavenly bodies seen through the great telescope and the unicellular animals perceived in a tiny drop of water through the microscope, both tell of a Creator whose almightiness reveals itself alike in the universe of the infinitely great and in the universe of the infinitely small. "The heavens declare the glory of God, and the firmament sheweth His handiwork."

Every age has had its scientific achievements. An editorial which appeared in *Current Opinion* a few years ago, says: "Let us never forget that lighting fire, sustaining it when it is lit, making tools and weapons, cultivating the soil, weaving, forging the metals and all that sort of thing presuppose an exact knowledge, and this exact knowledge is science in the most severe sense of the word. Now this science goes back as far as the prehistoric period. It is the very same science of which we boast now. This ought to be borne in mind during our period, because we fall into the dangerous error of assuming, somewhat unconsciously, that until the present generation there was no real science. We

consider as science in the exalted sense of the term only this 'new' knowledge of ours. This is a rather simple and perhaps ridiculous display of conceit by the contemporary mind. The men who built the pyramids, who turned the Nile into a grand canal, who developed ceramics and made roads must have possessed many profound kinds of knowledge. In fact, the ancients of Phoenicia, of Assyria, of Greece and of Rome had a science as wonderful as anything we have today. The chariots and the ships of the ancients were infinitely greater triumphs of applied science than many of the mechanical marvels of which we boast now. They implied an inventive faculty more subtle than is exploited even in our age of radium. No man with scientific training can examine an eighteenth century sailing ship, for example, without amazement at its ingenuity, its exemplification of a science that genius of the highest order alone could render practical."

Archæologists tell us of the marvelous linens found in excavated tombs in Egypt, of sculpture, masonry, pottery, of building stones so perfectly cut and so finely polished that when one stone was placed upon another the finest knife blade could not be inserted between; and the ruins of the marble octastyle "Temple of Artemis" excavated at Sardis, show a knowledge of architecture superior to present-day knowledge of the subject. When men have thus wrought with God through the ages, why have they not been drawn to him, that they might glorify him as God? Some have. Professor Morse sent as his first message by telegraph, "What hath God wrought!" But too many have "become vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools." Men's hearts need to keep pace with their intellects. Because they have not, many grope after God today, and fail to find him. The truth, the most profound truth, great in its simplicity, which mankind needs today, is given us by revelation, that "God so loved that He gave—His Son." And that he is the way, the truth, the life. No man can come unto the Father but by him. He came that

men might have life, and that they might have it more abundantly. All who find God, come by way of him into the presence of the Father.

An article which appeared in the Student Volunteer Movement Bulletin some ten years ago, written by Dr. W. E. S. Holland, long time missionary in India, contained a significant incident which is here reproduced in Dr. Holland's own words:

"I was talking one day to a Hindu who is one of the leading authorities on Hinduism as it appears to the educated Hindu today. He was a judge at Allahabad; we had a long talk for three hours. (You can't hurry in the East. God has all eternity before him, and so has the good man.)

"We had been speaking of conversion, and by conversion I had said I meant this: '*When seeking becomes finding.*' My friend had had the best of the talk,—a far abler and a far more learned man than I—and because he knew he had the best of it, he was kindly. As our talk drew to an end, he said: 'Well, Mr. Holland, after all there is not much difference between us. You Christians are converted when you find God in Christ. We Hindus are converted when we find God in ourselves.' I said, 'There is not time for more than a minute on that. I would only say this: in countries where Christ is known, conversions happen. I could take you here in Allahabad to a hundred of my Christian friends, Indians and English, and you would get this sense of which we have been speaking, the sense of uplift, of inspiration, of discovery, of something to pass on. And you know how small is my acquaintance with Indians; just a few hundred students and a score or so of educated men, lawyers, journalists, teachers and so forth. But if I had ever to sum up in a single sentence the impression they have left, I could only say that never once have I got from them the sense that they had found.' My friend's whole manner changed. His voice dropped, and standing by his gate he said to me: 'Mr. Holland, you are perfectly right. I know a great many more educated Hindus than you—Brahmas, Aryas, Theosophists, followers of the Saratan Dharma—and I don't know one who has found.'"

Another missionary statesman of the present generation, known and loved by many, Dr. E. Stanley Jones of India, agrees remarkably with Dr. Holland's conclusion. After expressing himself as to the vitality of the Christian religion and the satisfying realization of God in Christ which it offers, Dr. Jones adds: "Again and again I am asked if one cannot find God in some other way than through Jesus Christ. My reply is that we can not settle the matter by an argument or by a statement; the only way to answer that question is to go out and find God in some other way and then come back and we will discuss the matter. The crowd invariably laughs. That laugh is the most revealing and startling thing I have ever heard; it means that the idea of immediately finding God does not seem to be practicable. It does not seem to be in the realm of the immediately realizable. I have often thought what I would reply if such a challenge were put to me. I think I could reply at once that I know where and how anyone, the wise or the ignorant, the worst or the best, can find God if he is willing to pay the price, and he can find Him now."

A dignified Navajo chieftain of great authority among his people sought for many years to find God in personal experience, through tribal ceremonies, sagas of the medicine men, and chanted prayers. Finally one day he entered a mission school room where a group of his tribesmen had gathered to hear of One who is Savior and friend to all who call upon him. After listening thoughtfully until he understood the import of the missionary's words, the sadness left his face, and the light that never was on sea or land shone in his eyes as he grasped the missionary's hand and said, "When I understood, I had to believe Him. I could not

help accepting Him." The seeking chieftain, by simple, humble faith in Christ, had found God.

How like the account in George Fox's Journal, where the founder of the Society of Friends relates his experience! "When all my hopes in them (priests) and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do; then, O then, I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition.' When I heard it, my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, namely, that I might give Him all the glory. For all are concluded under sin, and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence, who enlightens and gives grace, faith, and power. Thus when God doth work, who shall let it? This I knew experimentally."

God's plan for bringing sin-stained humanity back to fellowship with himself is perfect and timeless. Thus he speaks to every generation, all ages and conditions of men. Why do some brilliant minds fail to find him? Because they depend solely on what they can achieve for themselves, rather than relying on what God has done for them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Is there confusion in the mind of some one whose heart longs to know God? Be assured that the seeking heart which is willing to put away all sin, and to accept the only begotten Son who hath declared the Father, even that one shall speedily come to know God; for Jesus Christ is the same yesterday, today and forever. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Richland, Iowa.

Society of Friends a Christian Society

HERBERT G. WOOD, in his address, "The Spiritual Message of the Society of Friends," at the Friends World Conference, 1937, says:

"Since the Society of Friends is not merely a religious Society, but in origin and intention a Christian Society, its fundamental message is the good news of God, proclaimed by and embodied in Jesus Christ. It is now more than ever necessary that we make up our minds about the lordship of Christ.

"The Society of Friends aims to be a body of disciples whom Jesus will acknowledge as His Friends. We aim to be the friends of truth and the friends of all men, since Christ died for all. Whether their place be in our little Society or not, we would fain persuade others to share these loyalties. For, indeed, it is now that Christ needs us, if He ever did."

If God is calling us to lead the churches forth into a new spiritual revival, may the burden of prayer, that we may be faithful, make itself felt amongst us. May we come together in our meetings for worship in deep humility, asking that the power of God's Holy Spirit may indeed fall upon us, convicting us and cleansing us from our sins and making us fit for this service.

"Lord, send a revival, we pray, and begin in my heart," can be the prayer of each one of us, and it will not be long before that prayer is answered abundantly—From *Adventuring for Christ*, a new Friends periodical published in Dublin, Ireland.

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Proving Peace in Our Day

DISCONCERTING to say the least is the quite general defection from the pacifist position which was so widely assumed in the years following the Great War. To say that the circumstances of this defection have been extenuating does not fundamentally change the matter. The fact remains that it has been disclosed that very many who thought and said they were unalterably for peace have not proved to be so. They have defaulted to the idea that the menace of the Fascist and Nazi obsessions is so great that these ideologies must be met with force.

We are thus faced again with the popular cry that we must fight, if necessary to save democracy. Furthermore we must now fight, not only to save democracy, but to save religion itself, the bulwark of democracy. So the President virtually declared in his recent message to Congress.

In view of this dangerous trend, it is well to survey the historic and continuing position of one religious group, albeit a small group, which, facing similar tests in the past, has consistently held that not even "for the Kingdom of Christ" may we resort to arms.

Friends' Peace philosophy centers in their emphasis upon the divine nature of human personality. George Fox said that God does not dwell in temples of wood and stone but in the temple of the human heart. Indwelling divinity, actual and potential, renders personality sacred and makes all men divinely akin. Everything that violates the shrine of personality and destroys the bonds of fellowship is sin. This is essentially what war does—hence we can have no part in it.

Fox gave early expression to this fundamental position in his memorable reply when offered in 1650 a military commission: "I told them I lived in the virtue of that life and power that took away the occasion of all wars . . . I was come into the covenant of peace." When further urged and importuned he writes, "I told them I was dead to it."

In those days of the beginning of Quakerism, many soldiers and ex-soldiers became Friends, some of whom became leaders in the Society. In doing so, the position taken by their leader was assumed. "Quakerism at this early stage laid down no laws or regulations for its members," says William C. Braithwaite, "but it is abundantly clear that it soon proved impossible for a Quaker to remain a soldier."

In 1660, twelve Friends, including George Fox, presented to the King this basic declaration of the Quaker position: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatsoever; this is our testimony to the whole

world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

To indicate the continuity of the persistence in this position we cite three brief statements—one for each of the succeeding centuries.

In 1774, from an address of Philadelphia Yearly Meeting to Friends in Pennsylvania: "Our forefathers were raised to be a people in a time of great commotions, contests, and wars, begun and carried on for the vindication of religious and civil liberty, in which many of them were zealously engaged, when they received the knowledge of the truth; but through the influence of the love of Christ they clearly saw that all wars and fightings proceeded from the spirit of this world and that they must manifest themselves to the followers of the Prince of Peace, by meekness, humility, and patient sufferings."

1887, from the Richmond Declaration of Faith: "We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies.' . . . When nations conform their laws to this divine teaching wars must, necessarily, cease."

In 1920, from the statement made by the World Conference of Friends in London: "The Christian way of life revealed in the New Testament, the voice of conscience revealed in the soul, the preciousness of personality revealed by the transforming force of love, and the irrationality revealed in modern warfare, either together or singly, present grounds which, for those who feel them, make participation in war under any conditions impossible."

To bring this record down to the present, we quote from the concluding minute of the special session of London Yearly Meeting held in November, 1938, to review and consider our Peace Testimony in the light of present world conditions:

"We have looked over the world and at home, and have seen everywhere the denial of those standards of human relationships which Jesus Christ showed to us. Some evils stand out clearly, some we know that we are only just beginning to recognize. God has met us here and in His presence we have re-affirmed the testimony of our Society

against all war for whatsoever purpose and have determined to make that testimony our own to-day.

"The result of the concern which is laid upon us is not in statement or accomplished fact, it is a continuing endeavour. For peace is not a state of tranquillity, but a constant struggle. The supporting hand of God will not

make our lives smooth for us, but it will lead us forward, and in the perplexities of our lives to-day we shall know His Peace that passeth understanding."

May we not merely adhere to our historic and central principle but unite in the determination "to make that testimony our own today."

When Compulsion Cannot Compel

BY RUFUS M. JONES

IT IS a common fallacy to treat peoples—the people, for example, of a nation—as an undifferentiated mass. They are taken in the lump, so to speak, and are judged and condemned, especially in time of war, under a blanket term, usually an offensive term. In all such situations we fail to see the concrete human faces, the individual persons, with their throbbing human hearts and their unique ways of life and thought. Their inner attitudes of mind and will are overlooked and swamped in the abstract mass. Those human faces, nevertheless, continue to peer out from behind the abstract phrases. They are there, palpitatingly real, in spite of the almost universal tendency to forget them, to overlook them.

The same thing is true of areas of hate and bitterness and fear, and there are just now many such areas on this planet of ours. It is usually assumed, where there is an atmosphere, a climate, of racial hate and bitterness that it envelops the entire people concerned, and that they can all be "lumped" together under one rubric of hate or fear, with no free individuals, whose human faces stand out uniquely in the general "mass." That is another instance of this common fallacy—to ignore the human faces that are always there.

It has been my privilege in these last few years, these especially "dark" years, to visit some of the most intense areas of hate and I have found in every one of them a goodly number of persons who stand out uniquely from the general mass, who are not smothered by the prevailing climate and who maintain in the midst of it an understanding mind, a broad, sympathetic spirit and a quiet creative influence of light and leading. There are in every one of the areas of hate, where I have been, little centers, tiny cells—sometimes a single individual, sometimes a little group of "the silent in the land"—where a wholly different atmosphere is felt and a wholly different spirit breathes from that in the general spaces.

It is somewhat of a mystery how such persons appear in such an unfavorable climate, as it is a mystery how the un-

expected saint emerges in the slums, or in the "submerged" family—how the lily comes out of the mud—but the fact, when it appears, is its own unmistakable evidence. And this unpredictable "mutation," this rare specimen of the human family, who goes on loving when everybody else is hating, gives us hope for the race as the spring equinox gives promise of new life for the world.

The Union of South Africa is a country of diverse races which have been in violent collision for two hundred years. The Dutch stock has throughout that period been the dominant race from the point of view of numbers. Even now, when the Union is a Dominion of the British Empire, the Dutch outnumber the British in the ratio of three to two and out vote them at elections. There has been more than a century of friction between these two peoples, involving two stern periods of active war, which engendered very profound attitudes and uneffaced memories.

In this divided country of 2,000,000 white citizens, there are nearly 7,000,000 natives of various Bantu tribes, who, during the colonizing period, carried on an intermittent but extremely violent warfare with the settlers, both with the Dutch and the British. Besides these native races, there are nearly 800,000 colored people who have some white blood, but who in the main have the social status of the natives, and there are about 225,000 Asiatics from India, largely settled in Natal, who are for the most part ranked with the "depressed" people of color.

The lines of color are sharply drawn. The chasm between the white citizen and the people of various shades of color from mildly dark to black is a very wide one. The color bar is everywhere in evidence and racial discrimination has been both in the period of conquest and under the Union a settled policy. The Dutch, speaking generally, are much harder, sterner, in their racial attitudes than the British are. Most of the missionaries who have brought to the natives many of the blessings of the Christian way of life—such as the possibility of education, hospitals, organized re-

ligion with the joy of hymn singing, and to some extent liberation from the oppressive burden of superstition and the tyranny of the medicine men and the "witch-smellers"—have been either British or American, and they have done a noble work of a high order.

But the color bar remains. The white race is in control, the dark races are "depressed," "kept in their place," and can only "walk softly" in their narrow, limited round of life. It is a world of beautiful skies and hills and rivers, broad fields and lordly spaces, but it is too a world where fear stalks abroad and across the land, deep-seated hate is much in evidence and involved human problems confront one at every turn.

And yet, in every large center of population there are groups of the "quiet in the land," who have conquered fear, who understand the true issues of life, who know "what men live by," and who are, with the impalpable forces of gentleness and love and truth, pushing back the skirts of darkness and widening the area of light. Persons of this order and of this healing service are not confined to the missionary class. They are sometimes, but none too often, ministers of the gospel. They are as likely—perhaps even more likely—to be university professors, who have caught a larger view of life and greater faith in the gentle forces of friendliness and love. A number of them are "Oxford Groupers" who have got a clearer vision of what the Christian Gospel involves for life among men. But persons of this larger view and truer way of life are to be found in Parliament, in the Cabinet, on the Judicial Bench, among the leaders of thought and among the statesmen of the nation. Light is coming here, as it comes everywhere, slowly, how slowly, but it is coming. There is a remnant that *sees*, and *feels* and *dares*. It is a remnant that is done with fear and hate and that is vocal with the creative, constructive, if impalpable, forces of human sympathy and understanding; stirred by faith that an atmosphere can be produced in which men of differing races and varying shades of color can live cooperatively, and find a freer, fuller life together.

I have found similar human faces, with similar breadth of spirit, in China, in Japan, in Germany, in Czechoslovakia and in Italy, and I should find them in Russia if I once got there. I know many persons in Japan who in their inner spirit are as free from the imperial policy of the military machine as I am and who in spite of the suppression of actual news, and the swirl of propaganda, go straight on exercising their faith in another way of life and breathing a spirit of friendliness and love for

the tragically suffering Chinese. There is not much that they can do and there is almost nothing that they can say, but they do preserve in their souls an area of free thought and in their spirits a triumphant attitude which some day will burst into expression and bear visible fruit.

There are no tyrannies that can completely suppress the soul of man. They control newspapers and printing offices. They can suppress speech and destroy pamphlets, they can put prophets and

heralds into concentration camps, or do them to death, but they cannot bridle the human heart or command human sympathies to cease. There never will be complete "totalitarianism" because there will always be "human faces" that will not merge into the "lump," there will always be human hearts that will not fuse into the "mass." There are no compulsions which can compel inner states of mind. There are no dictators who can command the secret citadel of man's free soul.

Meet Some English Pacifists

BY ALLAN A. HUNTER, *In Fellowship*

THE over-confident liberal of the past, we all agree, committed a deadly mistake. He underestimated the power and persistence of reaction. But does not the disillusioned liberal of today with equal innocence underestimate the power and persistence of the peace movement?

There is in England a deeply-rooted effort to resist war that Americans far too little value or know. That effort (who can say?) may even at this crucial moment be exerting upon the precarious international balance of forces just that delicate pressure needed to keep the world from becoming a totalitarian madhouse.

Let us get acquainted with a few of the individuals now adding their sanity to this pressure. The simple fact of their existence should give us some of the heart we so desperately need.

One of the most intellectually satisfying is Canon Charles E. Raven of Ely Cathedral and Cambridge University. I had the privilege of being his guest a few days this summer in a delightful place among the heather-covered hills and fern-surrounded lochs of Scotland. He was on vacation, and the English while thus employed just won't talk shop. Pacifism, for Canon Raven, is shop. His last book, "War and the Christian," is almost a best seller. But once or twice I was able to sneak up on his blind side, once at tea and once while climbing over a wall to avoid Archibald, the Duke of Bedford's bull; and these truths I gleaned:

The Archbishop of York, who is as corpulent as the Canon is lean and who believes that for the sake of "international morality" it is heresy to refuse to fight, is himself at bottom a heretic. He goes ancient Marcion one better. Marcion held that the God of the Old Testament was a God of justice and battles while the God of the New Testament was a

God of love. The Archbishop seems to agree with Marcion up to that point. But whereas the second century heretic repudiated the Old Testament God of justice, the Anglican Church's famous twentieth century heretic repudiates the New Testament God of love! Thus deftly does Canon Raven pull a colleague's gaitered leg.

But his humor is not escapist. It is out of agony of spirit that he has arrived at an absolutist position. He is tough as cork. The quizzical eyes have looked boldly on the tragedy of life. His pacifism has in it something of the terrible urgency of Jesus' apocalyptic faith. This quite probably is because during the war days when Canon Raven was a chaplain the ground around him was churning with high explosives and all external securities were convulsed. There were things, however, that could not be shaken. From that experience of ultimate reality he has been led inexorably—that is my impression at least—to rely on the kind of force that overcomes evil with good and to use means that do not cancel out the end.

As chairman of the British Fellowship of Reconciliation, Canon Raven brings

into the movement a catholicity and rigor of mind that is above fanaticism or sentimentality. He states the case for the war method more convincingly than even the brass hats do. He can afford to. He is "secretly armed." He is "unpersuaded by the show of death."

The national secretary of the F. O. R. (6,000 strong) is Leslie Artingsall. He knows when and how to make others laugh. In *Reconciliation*, the British F. O. R. magazine, he says of Mussolini, now none too happy over Franco: "It must be very disappointing when you have put all your money on one horse and it turns out to be an ass." One can understand how, although an unambiguous pacifist during the war, he remained as minister of his church straight through. Percy Bartlett, secretary of the Embassies of Reconciliation and also of the International F. O. R., does not worry about the prospect of going to jail again. For many months while Artingsall was preaching he served his country in jail with his conscience free.

Another outstanding war-resister is Dr. Herbert Gray, author of several books widely used in this country. Like Canon Raven, he has influence with students. This is partly because of his capacity to call things by their right names. The peacemakers, he says, had scarcely a hearing five years ago. Today it is the nonpacifists who are on the defensive. He quotes a man in the street who put the case bluntly: "If Christianity doesn't mean pacifism, what the hell does it mean?" A war to prevent fascism would only usher it in. "If the government," concludes this popular preacher, "shot us pacifists, it would insure our victory. They know that."

Muriel Lester one naturally associates with English pacifism as a positive way of life rather than a sour reaction against the horrors of war. Brought up

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in a comfortable suburb of London, she settled down among the East End Cockneys before she was twenty. There she shared her means with neighbors who had to put up with crowded, rat-infested rooms and "pubs" that ate up pay-checks. During the war she would sally forth from her neighborhood house to tell excited patriots that even though there was barbed wire with lies and hate in between, the Germans were just like themselves. A conscientious objector who while in prison had several teeth kicked out by an angry guard recalls with delight how "Muriel" would debonairly walk out of the anti-conscription headquarters, her clothes stuffed with small newspapers which the movement was illegally printing. Down the stairs past the secret police she would step, smiling innocently as she went, to distribute these protests against war the moment they were out of sight.

Many American friends know how on the battlefields of Shanghai she picked up besides the broken body of a Chinese lad a fragment of shrapnel which she shows to large Anglo-Saxon audiences with the plea to stop sending war materials abroad. They should also know that late one night writing from China, she added this hastily penned postscript to a friend in England: "Who will send a ton of marmite?" Marmite is a rather costly jelly-like stuff the English put on bread. It is full of vitamins. Once, the story goes, jars of it were dropped on besieged Tommies in Mesopotamia, thus saving them from scurvy and starvation. Obviously, it would be a godsend to the refugee Chinese children subsisting on rice. The point is, three tons of marmite have already been sent as a result of Miss Lester's postscript. To Germany this fall she has gone taking something

more essential than vitamins—the sense of shared collective guilt. After the confession of national sins on the part of England, then comes the campaign to confer with other nations about colonies, raw materials, investment opportunities, markets and coordinated currency.

A leading mystic of England, Evelyn Underhill, is now definitely committed to absolute pacifism. In her pamphlets, "The Church and War," widely circulated by the Anglican Pacifist Fellowship, she declares that the Church can no longer create for itself "a devotional bomb-proof shelter in which to take refuge and meditate upon God" whilst soldiers are marching. The Church, if it fulfills its task, may become a small minority. Even so, it must oppose against the organized blasphemy of the war system all its united force, be the penalties what they may. Incidentally, England now has several denominational pacifist fellowships, one of them with nearly 2,000 members. There are 120,000 signatories to the out-and-out-pacifism of the Peace Pledge Union launched less than five years ago by Canon "Dick" Sheppard. Famous names like Bertrand Russell, Aldous Huxley, Vera Brittain, and Lord Ponsonby, give it glamor. Because of peculiar test and disciplines the movement is now undergoing, it is doubtful that a large fraction in a crisis will peter out as did the Oxford don at the close of a stirring peroration who said, "As for me, I shall nail my colors—to the fence!"

One gets the definite impression that the Peace Pledgers unequivocally mean business. The present head is Canon Stuart Morris, robust, clean-cut in his thinking, quite capable of following through the line taken by the beloved founder of the movement. It is a pity that more news of what has already been

accomplished has not come across the Atlantic. The very fact that the papers are boycotting the movement indicates not weakness but strength.

The purpose of this piece, however, is not to analyze or describe the great drive toward war-resistance in England but to suggest the representativeness and vitality of some of the war-resisters. George Lansbury undoubtedly is the outstanding pacifist statesman. All England admires the transparency of his character. His basis is simple: the Sermon on the Mount. He is convinced that because hate disintegrates and love alone lasts, it is silly for us always to be wanting to punish somebody, whether German, Italians or Japanese. Instead of wasting one's time as a "righteous indignant," it is better to become an international cooperator. Of course to be consistent you also have to be for cooperation *within* your own nation. "That's socialism, ye knaow," says Old George.

One of the stirring things to report is the recent conversion of J. Middleton Murry whose change of mind seems to be contagious. The author of "The Necessity of Communism" has left behind the doctrine that the end justifies the means. Middleton Murry is finding a new meaning in life as he pushes home the thesis of a superseding book, "The Necessity of Pacifism." One who knows him told me that this brilliant and supersophisticated writer is at last through with "exploiting" spiritual experiences as literary material. He has that thing most indispensable to pacifism, a passion for what the English call "community." He would like to study divinity. "He writes like an angel. Perhaps he is becoming a prophet," they say. Already he has one qualification—a prophet's willingness to let God speak through him.

Back of the Strife in Palestine

BY MERLE L. DAVIS

CONTINUED intensive riots and agitation in Palestine arouse the curiosity of thinking people to know what is back of such agitation. Conflicts of this type do not arise without deep-rooted causes.

Students of history recognize that the little area now called Palestine has been a land of conflict. In earlier times it was a bridge over which the eastern civilizations, centered around the Tigris and Euphrates rivers, met and fought the civilization of Egypt. Approximately 2000 B.C., a group of people under the leadership of Abraham, which people later have become known as Jews or

Hebrews, immigrated into this area. Following the shifting of part of this people to Egypt, some of their descendants returned about 1300 B.C. In order to occupy the territory at this time, they had to fight the existing population. Their golden age under David and Solomon, about 1000 B.C., was followed by decline, division, and dispersion. But the already existing population continued, sometimes farther out on the fringe, and sometimes closer to the center of this tiny area.

BACKGROUND OF THE ARAB STATE

Following control under the Roman and the Byzantine empires, the existing

population was overrun in that great Mohammedan campaign of expansion in the early part of the seventh century. Many of those existing in the area accepted the Mohammedan faith, although many thousands of them remained true to the Christian conviction. The latter form the basis of the more or less 100,000 Christians who trace their history directly back to the inhabitants of the country who became Christian directly as a result of the teachings of Jesus and the Apostles. With this invasion of the Mohammedan faith, some inhabitants from Arabia settled in the limits of Palestine and gave the name Arab to

all the people, although many of them were of the earlier occupants of the country, such as Philistines, Moabites, and Canaanites. During the pageant of the centuries following the rise of the Mohammedans, the country was controlled successively by the Seljuk Turks, the so-called Christians during the Crusades, and the Ottoman Turks up to the beginning of the World War in 1914.

During the latter years of the Turkish rule, the Arabs became restless and sought greater freedom and independence. This movement took on a more active form about the time of our own Civil War. It culminated in a constitution being given by the Turkish Government in 1908.

WHEN PRESENT TROUBLES BEGAN

The present troubles in Palestine are the outgrowth of that desire for freedom and the complications of the World War. At the beginning of this world conflict, the population of Palestine consisted of nearly 500,000 Arabs, who traced their origin back to these people who have occupied that area since the beginning of known history, and about 50,000 Jews, who had not been the dominant population in Palestine since the fall of Judah, almost 2,500 years previously. It was this Arabian population which, during the Dark Ages in what is now Europe, kept alive and fostered the civilization and learning.

Knowing that the Arabs were restless under the control of Turkey, which was one of the Central Powers, and realizing that the cooperation of the Arabs and that band of Mohammedan followers which stretches along the northern coast of Africa, Arabia, Persia, and to the limits of India, was needed, the Allies, especially the English, courted the adhesion of these people to the cause of the Allies early in this world struggle. This culminated in what has become known as the McMahon correspondence which promised to Hussein of Arabia the freedom of all Arabs if they would turn against Turkey and fight with the Allies. However, since France desired to control Syria, which lies to the north of Palestine, that portion of territory was excluded from the area covered in this McMahon correspondence. The Arabs accepted the offer in good faith. This was in 1915.

DURING DARK DAYS OF THE WAR

As the war wore on, both Allies and Central Powers were becoming exhausted and next to bankrupt financially. The Autumn of 1917 saw dark days. Russia was completely lost to the cause of the Allies because of the revolution which had already begun in that country. Italy had lost one of the major battles of the war. The man power and finances of both France and England were almost exhausted by the three years of conflict. It is true that America had entered on

the side of the Allies but no American soldiers were yet in the trenches. Not only the Allies but the Central Powers also were grasping for every means of support available. Both groups were courting the favor of the Jews of the world, because the money which they had could be of material assistance. Also an outstanding Jew had produced a gas which both powers felt would be deadly against their enemies.

FAMOUS BALFOUR DECLARATION

Although the Central Powers had made similar offers, the sympathy of the Jews was won by the English through the promise made by Balfour to Lord Rothschild in his famous letter of November 2, 1917, which has become known as the Balfour Declaration. It reads as follows:

"His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious right of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

THE DECLARATION APPRAISED

In these two promises, first, freedom to the Arabs promised in 1915, and second, the promise of a national home for the Jews, made two years later, we find the basis of the present conflict in Palestine. Even in the Balfour Declaration itself we find a conflict which England has not yet found a way to reconcile. When the Declaration was first drafted, it read: "His Majesty's Government view with favor the establishment in Palestine of the National Home for the Jewish People." The word "the" was later changed to "a". The great contradiction within the Declaration comes from the fact that it states that the English government favored the establishment of a national home for the Jewish people, but with it clearly understood that nothing should be done which might

prejudice the civil and religious rights of non-Jewish communities in Palestine. The idea of establishing a national home for a nation of people of several million in a small country like Palestine, where the population at the present time is approximately 1,500,000, and where the soil is extremely arid and rocky, without prejudicing the rights of those already existing there seems entirely incompatible.

Furthermore, nothing is stated in this Declaration which indicates that England favored the establishment of a Jewish State although some have indicated that such was inferred. Likewise there are those in the English Government who make the attempt to show that when freedom was promised to the Arabs in 1915, it did not include the Arabs of Palestine because that was thought of as a part of Syria. Yet the fact remains that in other relationships, Palestine was not included in Syria, which is under the mandate of France.

THIS DEADLY DILEMMA

During these twenty years that have followed the close of the war, England has sought a way out of the conflict created by these double promises which were considered as necessary moves in order to win the World War. The Jews have naturally grasped this idea of the national home and sought to hold England to her promise to them. The more or less dormant Zionist movement of earlier days has increased tremendously among the Jews of the world. Especially is this true as a result of the brutal persecution of the Jews in central Europe. Unprejudiced people throughout the world are most sensitive to the need of the Jewish people for a home which will serve as a refuge and where they will be free from persecution.

On the other hand, the Arabs of Palestine realize that they have been in undisputed possession of that territory for thirteen hundred years, although they have been under the political control of foreign rulers. Yet this has been their unquestioned home and the laws and customs of every modern nation in the world would recognize that such long continued possession gives them the right to claim this as their home. Furthermore, this right is not only based on undisputed possession, but also by the promise of England in 1915, as well as the provision in the Balfour Declaration itself, that nothing shall prejudice their civil and religious rights within the country.

WHY ARABS HAVE GONE ON STRIKE

Since the close of the World War, the Arab population has increased to approximately one million, while the Jewish population is estimated at something over 400,000. If the rate of Jewish immigration for the four years from 1932 to 1936, up to the time of the open strike of the Arabs, had continued unabated,

AWAY WITH WAR

We have no time to talk of war,
It's awful price we've paid,
And on the altar near and far
The sacrifice was laid.

We have no time to talk of war,
The earth still reeks with gore;
The lords of earth with hearts of steel
Cry, give us more and more!

We have no time to talk of war,
Of hate, of race, of creed,
Give Justice, Liberty and Love
A chance to sow their seed.

MARY BURNS KELLS.
Salem, Oregon.

the number of Jews would have exceeded the number of Arabs in the country by about the year 1953. The Arabs realized that not only have their civil and religious rights already been very much prejudiced, but that they would be even more so if they became a minority population in what has for centuries been their home.

Consequently, when the Arabs have gone on a strike or opened a type of guerrilla warfare, they have done no more than any nation of the world would have done; that is to use whatever means they have to resist physically the invasion of another people into their homeland in such numbers that they will soon find themselves overwhelmed. And to make it worse in this case, the immigration is protected by the arms of another power, England, as the mandated authority.

SEEKING TO "MUDDLE THROUGH"

England wishes to retain the friendship of the Jews not only because of historical relationships, and the contribution of these people to the English state, but also because she realizes that she may need their financial support in the future. England also wishes to retain the friendship of the Arabs because she realizes that in any possible contest in the future over the control of the Mediterranean Sea, the support of the Arabs and the Mohammedan people along the northern coast of Africa, Egypt, Arabia, Palestine, Syria, Transjordan, Irak, and on to India may be the one thing necessary for success. England has sweat drops of blood in her attempt to "muddle through" and find a satisfactory solution. The tension has been increased by the fact that Italy and Germany have been playing with the idea of courting the favor of the Arabs and teasing them into a state of excitement and uprising. Especially has the matter broken out since the conference at Munich. Regardless of how appreciative we are of the fact that war was averted by that conference, the apparent loss of prestige by England and France has undoubtedly had influence in leading the Arab people of Palestine to feel that England might yet listen to the only language which many of these people feel she is willing to listen to, that of force.

FUTURES AT STAKE IN PALESTINE

All three peoples, the English, Jews, and the Arabs, have tremendous possibilities of the future at stake. The English are looking for security; the Jews want and have a right to a national home where the area is large enough to furnish them a real national home and a national state but without trampling under foot existing population; the Arabs occupy Palestine and under all rules of civilized society have a right to continue in undisputed possession of that land.

GANDHI SEES LESSON IN CZECHOSLOVAKIA

Not only in diplomatic circles, but in the councils of those who work for peace the world around, the Munich Pact is still reverberating. It would be a good thing for New World readers if it were possible to spread before them the many, many comments gathered from Europe, Asia, and Africa by such agencies as the Nofrontier News Service.

Few, for their candor and almost startling boldness, equal that of M. K. Gandhi. This renowned Indian leader must be taken seriously, not alone because he is a focal point of the anti-imperialistic struggle, but because he has been singularly successful, in several historical instances, in carrying out effectively the ideals which he holds. There will be, perhaps, slight agreement with him now among those whose minds are closed against the technique he urges; but it cannot be lightly brushed aside. In the perspective of the historian who writes a hundred years from now, Gandhi's words may carry world-wide meaning.

"The peace gained at Munich," says Gandhi in his paper *Harijan*, "is a triumph of violence; it is also its defeat . . . Czechoslovakia has a lesson for me and us in India. The Czechs could not have done anything else when they found themselves deserted by their two powerful allies. And yet I have the hardihood to say that if they had known the use of non-violence as a weapon for the defense of national honor, they would have faced the whole might of Germany with that of Italy thrown in . . . I must refuse to think that such heroism, or call it restraint, is beyond human nature. Human nature will only find itself when it fully realizes that to be human it has to cease to be beastly or brutal.

"These are not idle words I am writing. Let the Czechs know that the Working Committee (of the National Congress) wrung itself with pain while their doom was being decided. The pain was quite selfish in a way. But on that account it was the more real. For though numerically we are a big nation, in terms of Europe, that is, in terms of organized scientific violence, we are smaller than Czechoslovakia. Our liberty is not merely threatened, we are fighting to regain it. The Czechs are fully armed; we are wholly unarmed. And so the Committee sat to deliberate what its duty was by the Czechs, what part the Congress was to play if the war clouds burst on us.

"Were we to bargain with England for our liberty and appear to befriend Czechoslovakia; or were we to live up to the creed of non-violence and say in the hour of trial for afflicted humanity

that, consistently with our creed, we could not associate ourselves with war even though it might ostensibly be for the defense of Czechoslovakia whose very existence was threatened for no fault of hers, or for the only fault that she was too small to defend herself single-handed?

"The Working Committee had almost come to the conclusion that it would deny itself the opportunity of striking a bargain with England but would make its contribution to the world's peace, not to the defense of Czechoslovakia and to India's freedom by declaring to the world its action that the way to peace with honor did not lie through the mutual slaughter of the innocent, but that it lay only and truly through the practice of organized non-violence even unto death.

"If India could gain her freedom through non-violence, as Congressmen are to believe they can, she could also defend her freedom by the same means, and hence so could a small nation like Czechoslovakia.

"I do not know what actually the Working Committee would have done if the war had come. But the war is only postponed. During the breathing time, I present the way of non-violence for acceptance by the Czechs. They do not yet know what is in store for them. They can lose nothing by trying the way of non-violence. The fate of Republican Spain is hanging in the balance. So is that of China. If in the end they all lose, they will do so not because their cause is not just, but because they are less skilled in the science of destruction or because they are undermanned. What would Republican Spain gain if it had Franco's resources, or China if she had Japan's skill in war, or the Czechs if they had the skill of Herr Hitler? I suggest that if it is brave, as it is, to die to a man fighting against odds, it is braver still to refuse to fight and yet to refuse to yield to the usurper."

GOOD CATHOLIC DOCTRINE ON PACIFISM

Let us have the truth: a Catholic is not bound to belong to any party, least of all a militaristic party, even one that proclaims itself his champion. Tyrants have presented themselves as protectors of the Christian religion while mouthing of war, battles, hatred: and now a general offers to deliver Catholics from the yoke of atheists while commanding heathen blackamoors to kill Catholics. On the other side Communists, atheists, anarchists, and Catholics fight side by side for what they think a common cause. The world is mad—always mad but never so mad as when it goes to war.—*Catholic World*.

YALE LAW PROFESSOR FOR WAR REFERENDUM

From an address on "Democracy and Foreign Policy," delivered in February of last year in Constitution Hall, Washington, by Edwin Borchard, Yale Professor of International Law.

Before the Constitution was ratified, various attempts were made to require a two-thirds majority in each House for a declaration of war. In the nineteenth century it was more common for the President to take Congress into his confidence than it is now. At that time the franchise was restricted. War was almost a professional matter not affecting seriously the great masses of the people, as it inevitably does today. In every war both Federal and executive power have been enlarged.

Yet popular and congressional control over foreign policy has become increasingly remote. From 1914 to 1916 the President, in his uncontrolled discretion, was, perhaps unwittingly, taking the United States step by step into the European war. He even opposed successfully Congress' effort to pass the Gore-McLemore resolutions warning American citizens that they traveled on armed belligerent merchantmen at their own risk—an elementary rule of law that actually required no legislation. By insisting on the unsustainable position that it was a matter of "national honor" for American citizens to travel unmolested on armed belligerent merchantmen, an ostensible legal cause was created for an appeal to popular emotion.

In view of what war now means to every human being, in view of the ruin that may be visited on the Nation for generations to come, the people should have an opportunity to assume full responsibility for so vital a decision. The Democratic platform of 1924 urged this very proposal. It is a cause for apprehension that objections to this safeguard have been raised. This is a representative government, but the representatives have had very little to say about its foreign policy. Justice Holmes, in a famous Massachusetts case on the woman-suffrage referendum, remarked: "I agree that confidence is put in (the legislature) as an agent. But I think that so much confidence is put in it that it is allowed to exercise its discretion by taking the opinion of its principal if it thinks that course to be wise" (160 Mass. 586).

The referendum is known in many of our States and is used for minor matters, such as an increase in the debt and taxation. Why cannot the opinion of the people be asked on a matter of life and death to themselves and to their country? As I understand the amended Ludlow resolution, it is strictly limited to wars

to be fought on foreign soil, or at least when no danger of invasion of this continent is threatened, a matter on which Congress must first pass before the referendum can be taken. When we fight defensive wars 3,000 or 6,000 miles from home, the defensive power of the Nation would not be crippled by the short interval necessary to take a popular vote, and if it is thought that the people would probably vote against a war to be fought on foreign soil, that may exert a healthy restraint on executive ebullieny. The referendum may do precisely what it should do—it may prevent the making of an individual whim or idiosyncrasy of some future President the national policy of the United States. Besides, the example may spread to other countries.

DEFENSE IRONY

We cannot be surrounded by those lands
That think not as we think, that have
turned back

To unenlightened ways; and so our
hands

We join together lest alone we lack
The awfulness to hold them off in fear.
They have turned back to force, that is
their sin—

One man who talks while all the people
hear,

Who tells them they must sovereign
power win

Or else be subject underneath some rod,
To whom they listen as they would to
God.

We cannot be o'erpowered by those lands
That, in their self-protection, lose good
will,

That yield their lives to a dictator's
hands

And goosetep from their very cradles
till

They forfeit right to think or act or
speak.

To keep them in their place to force we
turn,

Brute force so great that theirs is
rendered weak,

Only to find ourselves like those we
spurn—

Enslaved beneath a military rod
That we, too, substitute in place of God.

LELIA S. MARSTALLER.

Freeport, Maine.

If we may presume to ask ourselves, what, in the eye of the Supreme Ruler, is the greatest crime which His creatures commit, I think we may almost with certainty conclude that it is in the crime of War. Somebody has described it as "the sum of all villainies," and it has been the cause of sufferings, misery, and slaughter, which neither tongue nor pen can ever describe.—JOHN BRIGHT.

THE LEAGUE IN EVIDENCE AT WORLD'S FAIR

BY BERTRAM PICKARD

I expect most Friends, both in the United States and elsewhere, know that a World's Fair will open in New York next Spring. But perhaps many are not aware that there is to be a League of Nations Pavilion at the Fair; still less that an American Friend, Benjamin Gerig, a member of the League Secretariat for many years, has a great deal to do with the planning of the League's exhibition.

It is estimated that sixty million people will visit the Fair, and that from six to seven million of these may pass through the League's Pavilion, the great majority learning something for the first time in their lives about the many useful activities of an institution which is commonly supposed to be dead or moribund.

No doubt it was this unique opportunity for introducing to a large American public the major ideas and services of the League which led the Council to grant as much as 1,200,000 Swiss francs (nearly £60,000 or \$300,000) for the purpose.

But how achieve the aim in view? The League is very abstract by comparison with single nations with their arts, crafts and industries. Hence the exhibit has to be symbolic and suggestive in form. As a matter of fact the very design of the Pavilion itself—a pentagonal structure—is symbolic of a single human edifice bounded by five continents.

Inside the building an attempt will be made, by graphic murals and in other ways, to suggest the emergence of the League, not as a post-war afterthought, but as the result of a long historic process. Many prophets and statesmen will be shown to have had their part in this development, not forgetting William Penn who ranks high amongst these political pioneers.

In the various rooms of the Pavilion the League's work in the wide fields of health, social welfare and economic interdependence will be illustrated; whilst there is to be, I hear, a startling curve on some conspicuous wall to show at a glance the truly awful proportions of the present armaments race.

Last, but not least, the League is to fly a flag for the first time. The idea of a League flag has always frightened the politicians who fear to see loyalty being attached to a supranational symbol.

But it was necessary for the League to hoist some sign of its own both in the Court of Honour and atop its own Pavilion. The flag is very simple in character, displaying upon a white ground,

a blue pentagon with a five-pointed white star within.

Salvador de Madariaga once said, "The League, by definition, is universal." It is interesting, to say the least, to note that the first time the League hoists its flag it will do so on American soil; flying, moreover, a symbol that implies, at least potentially, a universal allegiance!

There is no reason, after all, why the forces ranged against international cooperation should have the monopoly of audacity.

Geneva, Switzerland.

A NOBLE STATEMENT FROM CHINESE LEADERS

The following was issued by the Generalissimo and Madame Chiang Kai-Shek as a Christmas message to the people of the United States.

There lies upon us and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. A holocaust of raging violence and horror has enveloped a great part of our country, a country where for thousands of years our statesmen, philosophers and artists have all cherished and expressed the ideal of "peace and prosperity under heaven."

The sage Lao-tzu says: "To know one's weakness is strength." This aphorism applies in two senses to the present state of our country. We know and declare without shame in what lies our weakness against the enemy. Nor should we be ashamed that our people are unwarlike, unwilling, and to that degree unprepared, to wage war, when it comes of a quality of a soul naturally Christian. We have not racked our brains for thirty years to secure the sharpest weapons and the craftiest tricks of warfare, and we do not regret it. In the second sense Lao-tzu's words express the fact that our self-knowledge gives us a strength over which a tissue of wiles and lies cannot eventually triumph.

Our religion teaches us that sin is immeasurably a greater evil than suffering; and we value above all the confidence that our people, far from being whirled into the turbid sea of bitterness that often engulfs any two nations at war, are on the contrary being purified and uplifted by their present trials. That which we have dared to call the innately Christian soul of our people contains a vast reservoir of what some call tolerance, but which we prefer to call a forgiving spirit. It is capable of comprehending even the Japanese from whom we have received nothing but insult, added to untold injury. You will find today an unparalleled patriotism sweeping the rank and file of our Chinese

citizenry, but you will not hear hymns of hate.

The frontiers of nations have no place in the Kingdom of Christ. He was born into the world; his peace he gave to the world. We are striving to deal with the paradox divinely propounded and divinely solved in the life of him who from birth to death loved peace and taught it, but who warned his followers that they should protect it, if need be. We seek to share with you the positive task of achieving a world peace which is lasting and which does not compromise the principles of justice and righteousness.

Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all peoples of the East and West, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves.

MAY WE ASK JUST WHO IS CIVILIZED?

This question is propounded by a recent Swiss cartoonist who depicts a "civilized" citizen of a modern country encased in armament and equipped with a gas mask, while the African natives, in the background, dance happily far off in their native lands, in "pagan" freedom.

Nothing could more aptly symbolize this extraordinary indictment of modern civilization than a petition of 6,000 women associated with the Largs Nigeria Women's League recently sent to the London office of the Women's International League.

"The women of Nigeria," says the petition, "loyal British subjects and members of the British Empire, hereby desire to join the women of England in earnestly urging that the powers that be spare no effort to secure world peace. They fully recognize and deeply appreciate all that is being done to this end, but strongly feel that enough cannot be done until the end is attained." Impressions of thumb marks or crude crosses were made by many who wished to sign but could not write their names.

SCANDINAVIAN PEACE DAYS

After preparing its way by extensive advance advertising, the Swedish committee of the World Union for Peace recently arranged two unique "Peace Days" in Stockholm. Representatives from the Scandinavian countries and Finland attended an elaborate pageant devoted to the cause of peace and were thrilled by a play, "The Birth of Peace," given on an open-air stage. The great national park, Skansen, was specially

decorated for the occasion with banners, posters, and other symbols glorifying peace. The mighty wave of sentiment against a coming needless slaughter was brought to a high pitch by the fiery speech of Sweden's Minister of Public Worship, Arthur Engberg. This unique festival was closed by the singing of a choir of 4,000 voices.

Meanwhile at a meeting of Scandinavian peace organizations in Copenhagen, resolutions were passed concerning the rearmament budgets of several Scandinavian countries. Taking their stand by complete disarmament, the congress condemned steps taken by Denmark to increase its military machine.

FOR PEACE WORK IN THE SUNDAY SCHOOL

For many years the World's Sunday School Association has upheld the Christian ideal of world peace. At its last Convention in Oslo, Norway, it resolved to inaugurate and maintain programs of teaching and worship as shall lead to interracial understanding, international concord, and the abolition of war.

Attempts are now being made to put this program into effect, as reports from various countries indicate. Lesson material, children's periodicals, outlines for church discussion groups, and radio programs are included in these plans for peace education. Various suggestions have also been made for a Children's Peace Sunday, ranging from the Sunday preceding Armistice Day to the Sunday before Christmas. Aside from special programs on these days, they are also to be used for the exchange of messages between Sunday schools of different lands. It is believed by the Committee on Peace Education that an awakened realization of the community of spirit and ideals among Christians is the most effective contribution which the Sunday schools can make in the cause of international and interracial peace, justice and brotherhood.

PREPAREDNESS INSURES BEING UNPREPARED

"Preparedness" and other efforts of munitions makers and war exponents that failed Germany, France, England, and other countries, will fail us. The people who fight and pay alone should decide, and Nero fiddling in ancient Rome was no more of a ridiculous spectacle to succeeding generations than will be our own feeble actions through complete surrender to war influence and careless unconcern, when repeatedly we are told that another world war may mean destruction of the present civilization.—REPRESENTATIVE JAMES A. FREAR, of Wisconsin.

The Church Looks at the Family

By Regina Westcott Wieman

LIKE a strong central current gathering into itself many tributaries, the concern of the Christian Church for family life is becoming the stream center of Christian education. Representatives of some twenty denominations gathered in Buffalo, December 6 to 9, to face this fresh challenge to the Church's nurture and fostering care. Three national interdenominational councils had jointly called the conference: The Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the National Council of Church Women.

The threatening challenge of the modern world to both family and church, and a fresh realization of their interdependence, focused and swept along into a unified plan all the diverse interests of the members of this conference. Adult education leaders of the Church have surveyed the whole field of adult interest and need in seven "areas" of experience, of which one is that of family life. There was no blind ignoring of the other six "areas." However, the realization became strikingly vivid that most of the problems in these other "areas" are either created, intensified, or hampered in solution, by the inadequate functioning of the family.

Conditions in the present social scene and the testimony of leaders who are meeting many discouraging and frustrating forces in their work, call for a strong and long range program for the conservation of the American family. It was thrilling to be a part of the living process wherein this group of capable and devoted leaders responded in unison to the need for such a vigorous advance in this crucial area.

The developing unity of the Christian Church was clearly at work during this conference, which was held in connection with the biennial meeting of the Federal Council of the Churches. The whole program was conducted as a unit, and was directed by a steering committee comprised of representatives from the Committee on Marriage and the Home of the Federal Council, the Committee on Family and Parent Education of the International Council of Religious Education, and the Department of Christian Family Life of the National Council of Church Women.

The earlier sessions provided an analysis of what is happening in family life today. This included a talking film loaned by the Progressive Education

Association entitled, "A Family Affair." The situations presented were brilliantly discussed by a panel of young people under the leadership of Dr. Ralph P. Bridgman. Competent speakers dealt with all aspects of Christian marriage, family life, and parent education. Ongoing programs from local parish to national agency were reported and evaluated. Increasingly, however, general orientation and discussion made way for concentration upon the development of a united and comprehensive educational plan.

When working close to a situation changes are hard to perceive. Yet most of our religious leaders are aware that there are many empty places in our churches which we would like to see filled by young people and young married couples. Also these leaders are increasingly aware that church programs of religious education can never do the full job. They can be little more than supplementary to family nurture in religious growth. Yet the average family either does not know how to, or does not care to, fulfill its function of religious education. Furthermore there are increasing evidences in community life of lack of respect for, even of open ridicule of, the values held most precious by those families and those churches which are true to their basic function. Beyond this we know that underneath all the vicious and ugly and devastating inter-group reactions today, there lies as the primary cause the lack of fellow-feeling, of understanding, of Christian love, and of community among men. Whether it is capital versus labor, one race against another, one section against some other, or nation against nation, the basic difficulty is that there is no fellow-feeling at all adequate to support these relationships.

And how could there be? The family is the chief germinative center for all of society of this great Christian principle of love, of community among men. But the family as well as the Church is crippled, and, to some extent, despised as a source of cultural contribution in our competitive, commercialized, and profit-seeking social order. Neither institution by itself can free its way back to effective and distinctive functioning. But should the Church undertake to foster and promote with all its might the functioning of the family, it could and would save not only the family but itself as well. The constituency of the Church is

made up largely of family units. The Church must become in spirit and in truth a fellowship of families. The Church must reverse its attitude and expectation of the family as a contributory institution obligated to support it. The Church must turn its genius into valuing and fostering the family for its own inherent worth, for it is the family which is the germinative center of the chief and first Christian principle, love.

The vistas which these considerations open out are tremendous. The urgency they reveal is crucial. A program at all commensurate with their challenge must perforce seem breath-taking at first. However, there are other considerations that make such a program real and workable: it is a long-time undertaking though even now indicating some immediate first steps; it is in an area where every human being is necessarily interested already, and hence cooperation can be counted upon more surely than in most programs; the vital importance of the program will gradually bring into the open resources of leadership and of support that will allow it to develop commensurately; finally, regardless of how enormous it may look, it is the most fundamental work in advancing the Kingdom of God which religious workers can launch today. The impressive worthwhileness of the cause must set the measure of the program and the supporting loyalties.

No specific formulation of this program has yet been made. It will take wide and serious consideration of many factors and resources before this can be done. And never will there be a complete program, for it is dealing with living things—the growing family and the living Church. To these there is no final mold or end. However, some lines that have been projected into the future as possible directions for this great work may be indicated. They are described not as plans but as illustrative possibilities.

As soon as an Inter-Council Committee on Christian Family Life representing the three Councils is instituted, it will begin to explore the field to see what present agencies are doing, whether these be church agencies such as denominational bureaus or whether they be secular ones. It is intended not to displace any present efforts but to foster closer and more efficient cooperation among them, particularly in the location, development and use of materials and resources, and in setting up conferences and training institutes. It is hoped that the way will open whereby this Inter-Council Committee will be able to bring out new forms of help to families and to workers in the field in areas not now supplied and where the need is great. Close communication will be sustained between existing denominational and

other church agencies so that the maximum of efficiency and effectiveness may be furthered. The last day of the conference a host of other practical ideas were presented.

But down underneath all these programs and instrumentalities, the real objectives pertain. The goal is to help family living to become religious living. It is to guide the religious growth of the family so that it will mature spiritually and religiously sufficiently to undertake its responsibilities and privileges in a world that sorely needs the contribution of Christian homes. No institution other than the Church can be the adequate fostering agency for this growth. Implicit in the growth of the Christian family is the growth of the Christian Church and of the Kingdom of God. Here in a unified program carried on by united Christian action for a cause that potentially unites all mankind, we may progress in a kind of Christian unity that produces power and frees the way for God's work to be done.

WILL TELL AMERICA OF MADRAS CONFERENCE

A group of foreign churchmen, representatives of their countries at the International Missionary Council, recently held near Madras, India, will shortly visit churches throughout the United States to report the accomplishments of the Madras Conference.

The Foreign Missions Conference of North America announces that the churchmen will be divided into two teams. One, composed of Dr. P. C. Hsu of China, Prof. G. Baez Camargo of Mexico, and Miss Ila Sircar of India, will visit Washington, D. C. (Feb. 7, 8); Philadelphia (9, 10); Brooklyn (13, 14); Baltimore and Wilmington (15 to 17). After several addresses in the South, they will go to Los Angeles (Mar. 7, 8); San Francisco (9, 10); Portland (12, 13); Seattle (14, 15); Canada (16 to 25); Minneapolis (26, 27); and Milwaukee (28, 29).

The other team will be made up of Dr. Rajah B. Manikam of India, Dr. Hachiro Yuasa of Japan and Miss Minnie Soga of Africa. The itinerary includes: Boston (Feb. 9, 10); New York City (12 to 14); Madison, N. J. (15); Canada (16 to 22); Detroit (23, 24); Chicago (27, 28); Grand Rapids (Mar. 2, 3); St. Louis (5, 6); Des Moines (7, 8); Lincoln (9, 10); Denver (12, 13); Kansas City (14, 15); Champaign, Ill. (16, 17); Indianapolis (19, 20); Cleveland (21, 22); Buffalo (23, 24); Pittsburgh (26, 27).

Faith is a combination of intelligent opinion and implicit trust.

Our Forum

BUT ONE SAFE ROAD

Editor, THE AMERICAN FRIEND:

In your issue of January 5, I am indebted to the article by D. R. Marling, of Whittier, California. His remarks fittingly apply to the demoralizing state of affairs of the present. With all the endless experiments and new theories carried out during the past six years, we still have millions of unemployed and the Nation is on the verge of bankruptcy.

If we continue to attempt to solve these grave problems without the concurring aid of Divine Providence, the end is bound to be disastrous. Today we can witness a decline of our adherence to the faith of our fathers. The virtues of self-denial, industry, thrift and moderation are placed in the background. There is great need for the Nation to return to the simple fundamentals of our Quaker heritage. This road alone leads to peace, justice and safety.

GEORGE KOCH, Supt.

Williams County Home.

Bryan, Ohio.

OBJECTS TO PICTURE PRESENTED

Editor, THE AMERICAN FRIEND:

I have read with much interest the article in the issue of January 5, on Mary and Martha, but I am unable to appreciate the experiences attributed to Martha. I am at a loss to understand where the writer can find anything in the record, or in the character of the persons concerned to justify his expressions attributing "an ignoble display of bad temper" to Martha, or the spirit of a sharp reprimand to Jesus.

What a picture of a good woman—one in whose home Jesus delighted to visit and rest! How it distorts the picture of a beautiful home life where dwelt the two sisters and a brother, each of whom John says, Jesus loved!

On this passage, Dr. Adam Clarke, the well-known commentator, observes: "The whole affair seems to have occurred in a very quiet way while Jesus lodged for a day with his friends at Bethany. While the careful Martha was concerned chiefly about her household affairs, her more spiritually susceptible sister was more intent on listening to the Master's instruction. The whole scene is a beautiful representation of the pious household where Jesus is a guest, and where secular duties and religious devotions are to be harmonized . . . It is not necessary to understand this as a faultfinding complaint: it may have been said in a quiet and loving conversation and in a manner not at all calculated to produce any ill

feeling . . . There is not the slightest intimation that Martha was worldly-minded or careless about her soul. Nor are our Lord's words to be understood as a reproof."

I have often heard this incident used to give a solemn warning against worldly-mindedness and implying a caustic criticism of Martha. But it is not there. It seems to me not safe to draw inferences that the facts do not justify. I see in Martha's request to Jesus nothing that any lady might not have said in the best of spirit to a gentleman who was a frequent visitor in her home. I see in the reply of Jesus nothing that any gentleman might not have said in the best of spirit to the hostess in whose home he was a frequent visitor. In many a home I have heard such things said with no ruffling of anybody's spirit. Those that are of the true spirit are forbearing, slow to anger, thinking no evil. Let us not discount the self-denying, persevering, thoughtful Marthas. God bless the Marthas in all our meetings. May their tribe increase and form homes where Jesus will delight to rest for awhile.

JESSE H. MOORE.

Harrogate, Tennessee.

WHAT DO WE MEAN—THE PRICE OF COAL?

The other day I went down in one of the Pacific Coast coal mines. Back into the solid earth of the mountain our toy train rumbled for a mile and three-quarters; then onto the man-cars of the incline and down eighteen hundred feet into the bowels of the earth; and out of the "skips" and into the cars of another electric train which carried me to the "working face" a half mile beyond.

Here a seven-foot vein of coal lies just as it was deposited there "afar in that moist Carboniferous time" when tropical forests lived and died and lived again. A million years perhaps that coal was in the making, then other millions of years during which the land sank beneath the sea, the sands and muds were deposited, the rocks were formed.

Men and machines have labored years to reach that seam of precious coal. In the dim light at the face of the "drift," grimy men "rode" throbbing "jack hammers." One hammer-man told me that he had worked for nineteen years below the ground. At the cars other men with pick and shovel moved the shiny lumps. "Powder monkeys" tamped their dangerous charges. Engineers surveyed and shored up the passage ways. Men drove the trains, manned the breakers, washed, and sorted, and tested the coal, and hauled it away to the market—where, finally, when the days were cold, I went, and I asked the price of coal.

FLOYD SCHMOE.

Seattle, Washington.

WE NEED A TRUE SENSE OF DIRECTION

By RT. REV. JAMES E. FREEMAN, D. D.
Bishop of Washington

A distinguished English writer maintains: "The greatest need of mankind today, socially and individually, is a true sense of direction." He describes our modern world as like an Atlantic liner minus rudder, compass, sextant and charts, very comfortable and magnificent, with an abundance of power but incapable of reaching any designed objective. "We are the creatures of circumstances with an ever-changing balance of conflicting interests and ambitions," he adds.

There is much in what he says. Even strong and stable states are once again in an experimental period and much if not most of their legislation and policies make this evident. The old landmarks and range finders have for the while lost their value, and tested experience has abdicated its authority and gives no warrant for determining our future course of action.

We are evidently in process of rediscovering and redefining both ourselves and our purposes. To hew to old ways and to follow old paths is to be reactionary or conservative; to institute new plans and to devise new schemes is to be forward looking and liberal. It is always true that, "new occasions teach new duties," and it is wise to be open-minded and receptive to fresh ventures.

Now and again situations arise that make us sober and reflective and our precipitate haste is slowed down by a fresh evaluation of those vital and fundamental principles that are not subject, like the time-table, to change. Does it not seem that the primary lack of this age is some sense of divine guidance? Not a voluble expression of religious belief, but a sane and sensible recognition of the power and wisdom of God to give us a right direction in human affairs.

Here is a concrete example of what I mean. A friend of many years, ripe in scholarship, possessed of great wealth, told me that throughout his life he had found his chief satisfaction in studying the great Greek philosophers. In them he had seemed to find everything that he needed and an incomparable plan for the regulating and control of his own life. In his later years, with multiplied cares and problems he had come at length to feel the inadequacy of his revered teachers. Something was lacking. Through sheer desire for something new he turned to a study of the way of life set forth by Jesus Christ.

On an occasion while visiting him in a foreign city, he read to me copious excerpts from his Greek teachers, and then with reverent voice he read to me from his later discoveries in the New Testa-

ment. There was scholarship, experience and a life of world-wide observation behind his new-found satisfaction. "For the first time I've found something that gives me an understanding of life and its meaning; for the first time pathways that were obscure have been made clear to me; even the great physical suffering I've experienced has a new and deeply significant meaning," he said. I was with this man through the latter days of his life, saw him in pain and suffering. I never saw one more serene in his hope or more confident of the ultimate objective of life.

That Christ sought to give some intelligible meaning to life here and now, that he sought to make it more worth while, is evident in every word he uttered. We seem to be trying every scheme and plan to make more satisfactory our way, every scheme and plan but his, and where are we getting? Presently, we shall wake up and realize that, clever as we are, we are not clever enough of ourselves to set this old world on its way to happiness, prosperity and peace. We are groping and we know it; when shall we recover sufficient wisdom to say: "Thy word is a lamp unto my feet and a light unto my path."

AMONG OUR CONTRIBUTORS TO THIS ISSUE

BESSIE FRANC BROWN—Pastor of the Friends Meeting at Richland, Iowa.

MERLE L. DAVIS—Administrative Secretary of the American Friends Board of Missions.

RT. REV. JAMES E. FREEMAN—Bishop of the Episcopal Church, Washington, D. C.

HARRY MERRILL HITCHCOCK—Recently convinced Friend—a member of Twentieth Street Meeting, New York City.

ALLAN A. HUNTER—A prominent young Presbyterian pastor of Los Angeles.

RUFUS M. JONES—Eminent Friend at large, philosopher, author, teacher and Chairman of the American Friends Service Committee.

BERTRAM PICKARD—Director of the Friends Center, Geneva, Switzerland.

D. ELTON TRUEBLOOD—Chaplain, Stanford University, co-editor of the *Friend*, Philadelphia. Now on leave of absence at Woodbrooke School, England.

REGINA WESTCOTT WIEMAN—Teacher, sociologist, consulting psychologist, and lecturer; wife of Henry Nelson Wieman, Chicago University Professor.

My Master was a worker
With daily work to do,
And he who would be like Him
Must be a worker, too;
Then welcome honest labor
And honest labor's fare,
For where there is a worker
The Master's man is there.

W. G. TARRANT.

RECENT SPEAKERS BEFORE INDIANAPOLIS FRIENDS

Rabbi Elias Charry of Beth-El-Zedeck Temple, Indianapolis, addressed an open session of the "Men of the Meeting" on January 8, on the plight of the Jews in Europe. According to Dr. Charry, the persecution of the Jews in Germany is a smoke screen for the ultimate purpose of the Nazi program which is to eliminate all Christian religions finally. Faiths which place service to God above service to State are diametrically opposed to Nazism and the two cannot exist together. The Jews are not essential to the economic plan of Germany and they can be removed without impairing the business structure. Attacks on Catholicism and Protestantism will follow. The local committee plans to assist in locating a German refugee family near the city.

The "Men of the Meeting" are bringing Professor Hornell Hart of Duke University for the week-end of February tenth to twelfth. Professor Hart will speak at the church on Friday evening the tenth and at the morning service on the twelfth. He will also speak at the Y. M. C. A. "Big Meeting" at Keith's Theatre on Sunday afternoon.

Recognition of the work of the American Friends Service Committee has appeared recently in the press of the city, following an interview with Errol T. Elliott, pastor of First Friends. The impartial assistance given to civilians in both Loyalist and Nationalist famine areas was emphasized and gratification expressed for the willingness shown by various governments to send their surplus food stuffs into Spain for non-partisan distribution by the Service Committee.

Other phases of Service work were discussed by Dr. Thomas Kelly and Dr. Thomas E. Jones who spoke before large groups early in December. A number of Friends from nearby meetings attended as well as many persons in the city who are not Friends.

A pleasant incident of the evening occurred in the introduction of Thomas Jones by Mrs. H. N. Middleton, a graduate of Fisk University and the daughter of a Fisk graduate. Mrs. Middleton is a teacher in the Crispus Attucks High School (Colored). Esther Jones spoke at a luncheon given by the Alumni of Fisk University.

A SUGGESTION

A copy of "A History of Friends (Quakers) in Canada" by A. G. Dorland. Only a few copies left of the first edition, reduced from \$4.00 plus postage to \$2.50 postpaid. Send order to A. G. Dorland, University of Western Ontario, London, Ontario, Canada.

QUAKERDOM • AT • LARGE

Elizabeth Reller, a Richmond girl and a member of West Richmond Meeting, who has made quite a place for herself on radio programs with national hook-ups, is doing, in connection with radio work, a minor part in the play "Abraham Lincoln" which is having an extended run in New York City.

* * * *

We find that in mentioning Friends who were successful candidates in the November election we were guilty of one glaring omission, and that in our own State, the candidate omitted being an Earlham classmate of the Editor! Orville T. Stout of Vincennes, a scion of the well-known Quaker Stout family of Paoli, was elected to the State Senate now in session and in which he is proving an active figure.

* * * *

A program to stimulate aggressive religious life among Greensboro, North Carolina, church people has recently been undertaken by the Ministerial Association of that city. The varied and representative nature of the movement is indicated by the fact that it is headed by a Jewish Rabbi, with Howard W. Cope, a Quaker as vice-president, while a Lutheran minister is the third officer as secretary-treasurer.

* * * *

Many Friends in the Philadelphia area participated prominently in a dinner meeting held at the Bellevue-Stratford Hotel, January 16, under the auspices of the Pennsylvania branch of the Women's International League for Peace and Freedom. The principal address was given by Eleanor Roosevelt to a group of approximately 1500 men and women representing leaders in civic, social and welfare organizations. She spoke on practical ways for making Democracy effective. The First Lady of the land was introduced by Clarence E. Pickett, and a dozen or more Friends were seated at the speakers table.

* * * *

Elizabeth Burchenal, a native of Richmond, Indiana, and a graduate of Earlham College, has been named by the famous authoress, Ida Tarbell, as "one of the fifty living women who have done the most for the welfare of the United States." She is credited with having initiated new methods in education, religion and human relations in general, her special achievement having been to introduce and develop folk games and folk dances in this country as a means of cultural enrichment. Her ten published volumes are standard reference works in this field. For her work in this con-

nection she is well known in many foreign countries as well as in her homeland. Her latest book, "Folk Dances of Germany," is the result of her study and research in that country made possible by a grant made by the Oberlaender Trust, a part of the Carl Schurz Memorial Foundation, of which our Friend, Wilbur K. Thomas, is Director.

* * * *

In his syndicated column, "New York Day by Day," Charles B. Driscoll in his release for January 16 paid high tribute to his Friends University college mate, Howard Kershner, who recently sailed for Europe with his wife to undertake large responsibility for the distribution of American relief in Spain. Characterizing him as a "serious, thoughtful Quaker" continually wanting to go back to "first principles" in discussing any kind of public question, he expresses confidence that under his guidance relief will be honestly handled without regard to politics in this country and abroad.

* * * *

The Central Offices at Richmond heartily welcomed a Friendly delegation from Iowa Yearly Meeting on January 19. It was composed of Charles F. Thomas, pastor at Des Moines, and his wife Lucile Thomas, Ben Harris, pastor of Bear Creek Meeting near Earlham and Eli Wheeler and Roy Clappitt of New Providence, the former being pastor of the New Providence Meeting. They were driving eastward to attend the annual American Friends Service Committee meetings held at Washington, D. C. and at Philadelphia.

* * * *

A Chicago Friend, Harold W. Flitcraft, as editor of a widely circulated magazine, *Life Insurance Courier*, finds frequent opportunity to make effective expression of Peace ideals. In his January issue a unique New Year's message appeared from him. Under the caption, "Unpopular Front," and accompanied by a frowning picture of his young son, appeared these

words: "Dictators who strut defiantly abroad are here likened unto neglected children sulking at home! May people have enough wisdom in the coming year to release the basic frustrations of both. . . . This I pray."

NEWS OF OUR MEETINGS

At its session on October 27, 1938, Clinton Corners Monthly Meeting (New York Yearly Meeting) recorded as a minister, Richard B. Talleur, Nine Partners Quarterly Meeting concurring.

* * * *

Murray S. Kenworthy, Chairman of the Peace Board of the Five Years Meeting, was released by Carthage, Indiana, Meeting of which he is pastor, to attend the annual meetings at Washington, D. C., and Philadelphia, January 20 to 27, under the auspices of the American Friends Service Committee. This gave him an opportunity to visit his eldest son, Carroll Kenworthy and family, at the national capital where Carroll is responsibly connected with the United Press Association. . . . During the winter months mid-week prayer meetings are held by Carthage Friends at the homes of the various members and with good attendance.

* * * *

Robert M. Jones, pastor of the Friends Meeting in Cincinnati, held a week's series of meetings at Fairview Meeting, Wilmington Yearly Meeting, from Sunday evening January 8 to 15 inclusive. His message each evening was sincere and helpful and was augmented by special musical numbers. By arrangement of a special committee he was enabled to visit most of the homes in the community. On Saturday night Robert Jones held a special meeting for young people of high school and college age at the home of Faith and J. Gurney Terrell and was instrumental in reawakening these young Friends to more active endeavor. All services were well attended by members of the meeting and many visitors from other congregations were noted. During this period the ministry of Robert Jones has endeared him to the hearts of Fairview members and many expressed a deeper feeling of duty and concern for the upbuilding of the meeting. . . . Wendell G. Farr, pastor of Fairview Meeting, accompanied by his wife Faye, met with Cincinnati Friends on Sunday morning, January 15.

* * * *

Glenn A. Reece, formerly of Kansas Yearly Meeting, has been serving Central City, Nebraska, Friends as pastor very acceptably since the first of Sep-

CORRECTIONS

A regrettable error occurred in the figures presented in the article, "Humanity in the Red," in our issue of January 5. The increase in the national income since 1932 should have been given as \$30,300,000.

The correct title of Ruth Ann Ketrings' book, which was reviewed in our January 5th issue, is "Charles Osborn in the Anti-slavery Movement" (not Government).

tember. Daniel Neifert, former pastor, removed with his family to Wichita to attend Friends University and its Biblical School.

* * * *

The January Monthly Meeting of Los Angeles, California, Friends was addressed by William F. Danner, for many years Secretary of the American Mission to the Lepers. Three of our members have been active in the work of the local chapter. . . . Richard Wilson, a young Friend, was instrumental in presenting a stirring temperance drama in the church on January 6. . . . In addition to the usual Christmas festivities arranged for ourselves, the Indian Committee led the church in giving a Christmas party for about twenty guests from the Indian Center in Los Angeles. After a delicious dinner and a program of music, lively games were enjoyed by all.

* * * *

A newly formed group of Friends in Louisville, Kentucky, meet for worship on the second Sunday of each month at two o'clock at the Neighborhood House on First and Liberty Streets. Anna J. Haines, Secretary of the Health Federation, is active in its leadership. Milford Mott, a nephew of Gilbert Bowles, is the Educational Director of the N. Y. A. He and his wife are from Barnesville, Ohio, and are active in the group. Other Friends there are Tracey and Florence Houghton Jones, John Ellis and wife from California, and Elizabeth Stewart of Richmond, Indiana, who is teaching in a private girls' school. Friends passing through Louisville are urged to meet with this group of Friends when possible.

* * * *

Wilmington, Ohio, Meeting joined with all the other churches of the city in observing the Week of Prayer. Union services were held each evening of the week. The topic for the meeting was Prayer and Reconciliation, each pastor taking a phase of the theme. These were: The Reconciliation of Men with God; Reconciliation of our Home Life; Reconciliation of our Church Life; Reconciliation of our Industrial Life, and our pastor A. Ward Applegate concluded the program with the Reconciliation of the Nations. His was a masterful discussion of the subject. Attendance at these meetings was greater than ever before.

* * * *

Friends of West Milton, Ohio, (Indiana Yearly Meeting) closed a ten-day meeting January 15, with L. Herbert Reynolds of Amboy, Indiana, assisting the pastor, Fred E. Smith. The deeply spiritual messages of Herbert Reynolds, which lifted the tone of evangelism to a very high level, were much appreciated and the meeting closed with a definite consciousness of the presence of the Master. . . . A Quarterly Meeting chorus,

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

(April 1, 1938 to December 31, 1938)

Received from Yearly Meetings:

Baltimore	\$ 2,484.80
California	87.50
Canada	350.00
Indiana	8,572.24
Iowa	4,299.23
Kansas	518.11
Nebraska	212.88
New England	2,025.07
New York	2,475.45
North Carolina	1,991.23
Western	5,279.43
Wilmington	916.12
Oregon	233.24
Received from Other Sources	1,521.77

Total Receipts\$30,967.07

Distributed to:

American Friends Board of Missions	\$25,085.04
Peace Association of Friends in America	189.53
Board on Christian Education	768.01
Board on Prohibition and Public Morals	185.85
Board of Education	45.57
Fund for Aged Ministers and Missionaries	1,473.80
Cooperative Fund	2,410.22
General Emergency	808.57
Bank Service Charge	.48

Total Disbursements\$30,967.07

Estimated Budget for year 1938-39.....\$65,000.00

Receipts to date.....30,967.07

Balance to be raised by March 31, 1939.....\$34,032.93

What is the Christian Content of Our Dollars?

composed of twenty-four members from Center, Ludlow Falls and West Milton Meetings, under the direction of Edith Miles Pearson, presents musical programs at Quarterly Meeting sessions and for special occasions. . . The Religious Education Committee of West Milton Monthly Meeting is planning a series of Council meetings, preceded by a light luncheon, to discuss and strive to solve some of the problems of the Sunday School.

* * * *

Snow, storm and ice made no difference to Friends of Lewisville, Indiana, meeting on the evening of January 18 when they gathered for Family Night at Monthly Meeting time. Seventeen families were present and forty members of the church family enjoyed a bountiful

supper. At the services following, the Junior Choir presented special numbers. After the Clerk, Effie Compton, had read the concluding minute, Milo S. Hinckle, gave an inspiring and helpful message. Members are eagerly looking forward to the next Monthly Meeting, which is being planned as a surprise by the pastor, Lillian E. Hayes.

* * * *

Gorman and Agnes Doubleday, assistant pastor and director of religious education respectively of University Friends Church, Wichita, have resigned, and expect to leave soon for Berkeley, California, where he is to be pastor of the First Friends Church. They have been with University Church about a year and a half, coming from Haviland, where he had been pastor.

FROM SANDWICH QUARTERLY MEETING

A goodly number of Sandwich Quarterly Meeting Friends gathered in regular session, January 17, at New Bedford, Massachusetts, despite the rigors of a New England winter.

In the meeting on Ministry and Oversight a committee was appointed to present to the Governor of Massachusetts the grave concern of the members of the meeting regarding gambling in their midst.

Searching messages of power were brought in the meeting for worship by A. Edward Kelsey of Amesbury and Josephine Carr of Saylesville, visiting Friends, and by other ministers within the Quarterly Meeting.

Marion E. Kelsey, who attended the Triennial Conference of the Woman's Missionary Union at Whittier, California, last Summer, gave an excellent report of that gathering.

The Young Friends group, with many in attendance, through John Macomber presented their concern to train for and to conduct two peace caravans throughout the Yearly Meeting during the coming Summer. Older Friends expressed a desire to cooperate in the project. John Alcock, one of the New England delegates to the International Young Friends Conference in England told of his remarkable experiences there and of the influence of Harry Silcock and Robert Davidson from China. He expressed the concern that Sandwich Quarterly Meeting Friends should know still more about Quakerism and presented a list of enlightening books for young and old. John Alcock's stirring words brought to many in the meeting a new decision to follow the way of love and to radiate God.

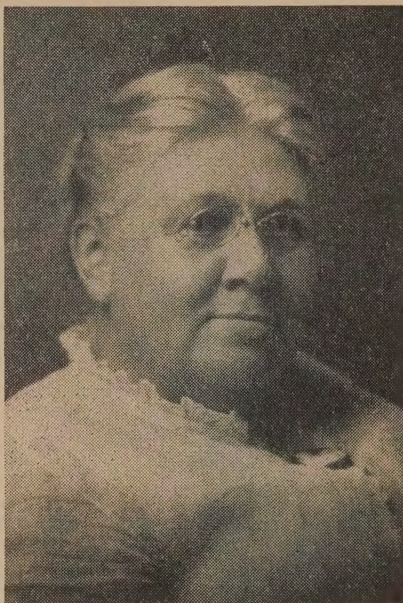
FAMILY LIFE EMPHASIZED AT POUGHKEEPSIE

The January program of the Poughkeepsie, New York, Monthly Meeting held January 19, 1939, was in charge of the Friendly Relations Committee and consisted of a family monthly meeting preceded by "Family Week." Members of this committee had contacted each family of the meeting during the previous week and told them of the plan urging them to attend the morning meeting for worship and the Monthly Meeting on Thursday. As a result there was a large congregation and many inactive members present. Rupert Stanley in his message emphasized the fact that the family is the basis of all right living. A nation is created by families, by a religion, traditions, and all are made out of the hearts of mothers, the wisdom of fathers, the joy and exuberance of children.

Good fellowship was enjoyed during the covered dish supper of the Monthly Meeting with twice as many present as usual.

Following the business meeting, Professor Howard Hawson, head of the Biblical Literature Department at Vassar College, spoke to us on "The Religious Significance of the Family." He pointed out that the development of the child and its religious life is to a large extent determined before birth by the type of family life the parents have lived, both before and after marriage. If there is harmony and the right sort of love between parents the child's religious life will automatically be influenced for the right kind of living.

HANNAH PRATT JESSUP



In the death of Hannah Pratt Jessup, which occurred January 11, 1939, at her home in Brownsville, Texas, there passed one who years ago was a widely known evangelist both within and without the Society of Friends. She was born in Brooks, Waldo County, Maine, July 12, 1854, the youngest child of Joseph H. and Martha E. Pratt, both active in gospel work in New England. She came of a gifted family; a brother, Charles E. Pratt, was a distinguished lawyer in Boston, while one sister, Jennie P. Wood, was an artist and another Elizabeth Grinnell, a well known writer in California. The Pratt home was within a few miles of the boyhood home of Rufus M. Jones and the two families were intimate friends.

She received her education at home schools and at the Friends Boarding School at Providence, Rhode Island. Converted when a small child, she early felt the call to the ministry. She was recorded a minister at the age of twenty-seven years. Prior to that time, however, she had for some years been active in gospel, temperance and Christian Endeavor work.

In the early years of her ministry she was associated in evangelistic work with several leading evangelists of the country. Dwight L. Moody was a close friend and adviser. While her work was done largely in New England, she found open doors for service in Canada and in other States in this country. Among the notable meetings conducted by Hannah Pratt was that held in the opera house of the capital city of Maine. While in Augusta she was invited on special occasions to officiate as Chaplain of the State Senate.

In connection with her early ministry in the Society of Friends, her dignity and discerning spirit won her way with the most conservative of Friends. For some years she served as Clerk of the Dover, New Hampshire, Monthly Meeting of women Friends.

Accompanied by her aged mother, Hannah Pratt went to California in 1902 where she continued her gospel work which included many Y. M. C. A. gatherings as had been the case elsewhere. While in Whittier she met Charles L. Jessup, himself a gifted speaker, and on September 7, 1903, they were married in his home meeting at Friendswood, Indiana. After some years residence at Indianapolis, the health of Charles Jessup necessitated their removal to a warmer climate and they settled at Brownsville, Texas.

For thirty years, Charles L. and Hannah Pratt Jessup, far removed from Friends meetings, identified themselves actively with the religious and civic life of their adopted community, in which both became acknowledged leaders. Charles Jessup died April 30, 1938. For the past few years Hannah Jessup was an invalid and for the past two years was wholly blind, but through all her affliction her alert mind, her courage and triumphant spirit were a continual inspiration to all who knew her. Her life was a benediction to all. Funeral services were conducted on January 13, by Rev. Matthew Lynn of the Presbyterian Church.

LONG BEACH, CALIFORNIA, NEWS LETTER

Within the past few months, First Friends Church of Long Beach has experienced a growth in attendance, membership, and spiritual power as we have not had since our disastrous earthquake. To the straight-forward preaching of our "glorious gospel" and the steady pull of the church in the lines of Christian service, we attribute the growing interest. We have had no special meetings nor particularly "attractive programs" to draw attendance, but almost thirty people have come into membership with us in the last few months. These are mostly

people who are substantial Christians of about middle age or young people who are active Christians. Some children as associate members have also been added, thus bringing in whole families. The pastor, Ray S. Carter, could happily say at our monthly meeting that these new members have come with us on "confession of faith" and are already showing interest in the business of the church as well as fellowship on the Sabbath day.

As a means of development and growth in grace and knowledge, two mid-week Bible study classes are being maintained, one for adults and one for the young people. The latter group also holds a social meeting and has a covered dish supper at this time and attendance and interest are reported to be growing.

Friends have been encouraged to bring the whole "tithe" into the church for this month at least and thus with our increase in giving there will be increased blessing.

UNIQUE IS RIGHT—WORTH DOING ELSEWHERE

A unique party, sponsored by the Ladies Aid of Bloomingdale, Indiana, Monthly Meeting, in honor of the couples belonging to the congregation who were married in 1938, was held in Dennis Hall, on the evening of January 11. A picnic supper was enjoyed by a large company. The guests of honor, five couples of newly-weds, were seated at a beautifully appointed table adorned with a large wedding cake (the product of the skill of Hermon C. Allee). Sibyl J. Haworth, seated at the bridal table, gave thanks.

Following the supper an informal program was given which included instrumental music; a vocal solo, "I Love You Truly," by Marjorie Osborn with Floyd Chapman at the piano; a fine talk by the pastor, Lee Partington, most appropriate to the occasion; and a little drama, in which Lowell Osborn, musing by the evening lamp, reviewed in memory his sweethearts, impersonated by living pictures beginning with a little school girl with her big red apple, and closing with Marjorie Osborn, his wife, charming in her wedding gown. Charles W. and Miriam T. Lindley, who last September celebrated the sixty-sixth anniversary of their wedding, sent a greeting wishing the newly-weds "as many anniversaries as has been our happy privilege."

FAITHFUL WORKERS PASS

We record with regret the passing of two ministers and workers, further announcement of which will be made later: Thomas Newlin, at Pasadena, California, on January 26; James Swander, of Rockford, Ohio, January 17, 1939.

QUAKER
EST. 1893

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Catalogue and booklet sent upon request. Address—

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

BIRTHS

AULD—At Cheyenne, Wyoming, December 18, 1939, to Lawrence W. and Dorothy P. Auld, a daughter, Ina Elizabeth.

CREW—At West Milton, Ohio, December 14, 1938, to Philip and Martha Elleman Crew, a son, James Melvin.

WHITE—At Whittier, California, November 2, 1938, to Rowland D. and Ruthetta Bailey White, a son, Edward Bailey.

DEATHS

ANDREWS—At Whittier, California, January 2, 1939, Joseph J. Andrews, aged 80 year. The son of Benj. C. and Mary Bruff Andrews, he grew to manhood near Pleasant Plain, Iowa, and attended the academy there. In 1883 he was married to Rhoda Hodson who died in 1911. To this union five daughters were born, four of whom survive. A sister, Alsina M. Andrews, has been for many years a missionary in Jamaica. He was active in the work of the church, serving in various capacities. For a number of years he did pastoral work in Nebraska. He was especially interested in missions and the temperance cause. For the past three and a half years he was a shut-in, but was always patient and uncomplaining.

BROWNE—At Wichita, Kansas, December 30, 1938, Isabel G. Browne, aged 80 years, for many years an ardent religious and prohibition leader in Wichita. She was a supporter of Carrie Nation during the early prohibition days in Kansas, and was for many years head of the Temperance and Social Reform Committee of Kansas Yearly Meeting. She was at one time associated in the work of the Kansas Children's Home and Service League and the home service appeal of the Salvation Army. She was a devout believer in prayer and her voice was often heard in supplication in the services of University Friends Church, of which she was a member, and elder for many years. Her husband died in 1909. Surviving are a daughter, Mary Catherine Van Gieson, two nieces and a nephew.

CHAPPELL—In Belvidere, North Carolina, January 4, 1939, Mary A. E. Lane Chappell, aged 61 years. She was a life-long member of Piney Woods Meeting, and was educated in the local schools and at Guilford College. For many years she held various positions of trust in the local, Monthly and Quarterly Meetings, always rendering loyal and efficient service in the most unselfish manner. At the time of her death she was an elder, superintendent of the Missionary Committee and Clerk of Eastern Quarterly

Meeting. Survivors in the immediate family include the husband, Edward L. Chappell, four daughters, four sons and the step-mother. Funeral services were held at Piney Woods church in charge of the pastor, John C. Trivette, assisted by Murray C. Johnson, Field Secretary of North Carolina Yearly Meeting, and others.

ELLEMAN—Suddenly, at West Milton, Ohio, September 23, 1938, Lowell E. Elleman, aged seventy years, the son of David W. and Esther Coate Elleman. He was a loyal and devoted member of the Society of Friends. Surviving are his wife Elizabeth and one daughter, two sons having preceded him in death. Services were conducted by his pastor, Fred E. Smith.

ELLEMAN—At West Milton, Ohio, November 9, 1938, William Elleman, aged seventy-six years, the son of David W. and Esther Coate Elleman. His death occurred suddenly at his home. A birth-right Friend he was active in church work. Surviving are his wife Martha Pearson Elleman and two brothers and a sister, two daughter having preceded him in death. Services were conducted by Fred E. Smith.

HAVILAND—At Poughkeepsie, New York, January 15, 1939, John James Haviland, aged 81 years, the son of Henry and Phebe Underhill Haviland. He was for many years a member of the Poughkeepsie Meeting. Surviving are his wife, Catherine Hussey Haviland, and three children.

HOLMES—Suddenly at her home in Wichita, Kansas, December 23, 1938, Ardelle Street Holmes, aged 54, prominent in church, educational and civic activities the past twenty-seven years. She was the wife of Dr. H. Claude Holmes, to whom she was married twenty-five years ago. Born and educated at Wilmington, Ohio, she was for a time a member of the Faculty of Friends University. She was active in the work of the P. T. A., the Young Women's Christian Association and the Wichita Council of Churches. As a member of the University Friends Church, the University Women's Club and the 20th Century Club, she was a prominent leader. She leaves to mourn her untimely passing, her husband, a son, a daughter and two sisters, Lola Street and Mrs. Jesse Harwood of Wilmington, Ohio.

KIRK—At the home of her son, Carroll E. Kirk, in Bellingham, Washington, December 27, 1938, Amyetta Shreve Kirk, aged 89 years, the widow of Newton G. Kirk. She was a life-long Friend, at the time of her death being a member of the meeting in Boston, Massachusetts, where she once resided with her daughter and son-in-law, Walter R. Miles. Besides her son she is survived by a sister,

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

Mrs. Luella Greenwalt of Damascus, Ohio. Burial was made at the family plot in the Friends cemetery at Newberg, Oregon, where the family lived for many years and reared and educated their four children, but one of whom survives.

MARSHBURN—At his home in Yorba Linda, California, December 14, 1938, William Valentine Marshburn, aged 84 years. Born at Cane Creek, North Carolina, the son of Obed and Catherine Pickett Marshburn, he was a birthright Friend, actively interested in all departments of the church throughout his life. His education was secured first at New Garden Boarding School and later at Haverford and Louisville Medical College. In 1881 he married Alzora E. Hadley and they became the Principal and Matron of Friendsville Academy in Tennessee. In 1884 they helped form a settlement in northwest Texas and he served this newly populated area as doctor, school teacher and helpful Friend for eleven years. In 1895 the family moved to El Modeno, California, where the wife died after a short illness. In 1898 he married Lucy Hermeo Pidgeon of Salem, Iowa, who died in 1912. In order to give the children better educational advantages the family moved to Whittier where he served the church in many capacities. In 1916 he married Lutheria Nixon, who with his nine children survive him. Services were conducted at the Yorba Linda Church by the pastor, Sheldon Newkirk, and Ray Carter. Interment at Whittier.

MILLER—At her home in Winchester, Indiana, November 30, 1938, Jennie Miller, aged 82 years. Her death came just seven months after that of her husband, Alvin Miller. Alvin and Jennie Miller had long been active members of Win-

chester Meeting, serving in different positions of responsibility. For several years "Aunt Jennie" was an elder. Perhaps her outstanding work was a teacher of teen age boys in the Sunday School which was also her chief delight in church work. Despite her advanced years, all ages found companionship and counsel with her. The largely attended funeral service was in charge of the pastor, R. Aaron Napier, assisted by William J. Sayers, Fred E. Smith, Perry Bantz and Clyde O. Watson. Perry Bantz and Clyde Watson were brought to Christ in their early years by "Aunt Jennie" and when they felt the call to the ministry she gave them all the sympathy and support possible.

SELKEN—At Milwaukee, Wisconsin, January 11, 1939, while on a business trip, Herman H. Sielken, aged fifty-seven years. He had lived in Indianapolis since childhood and was a loyal and active member of the First Friends Church of that city. His sudden passing will be keenly felt by his many friends. Surviving are his mother, his wife, Nellie Lewis Sielken, and one daughter and one son. Services were conducted by the pastor, Errol T. Elliott.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.
Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Haisted-Vincennes or other surface lines to 103rd, transfer to car or bus.
Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.
Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.
57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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